The LUTHERAN

LEARNING ABOUT WORSHIP

Child participates in service at Brooklyn home

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DECEMBER 11, 1957

0 CENTS

New Star

ONE NIGHT to my surprise I noticed that the huge star on the hill overlooking our town was dark. It had been erected at the start of the Christmas season and each night shone over the valley. But now perhaps some mechanical trouble had developed.

I POINTED this out to my children and we all looked in the direction of the star.

"Oh, it's too bad the star isn't shining," one of the children observed sadly.

"Why?" I queried.

"Because the star leads us to Jesus," he replied, looking at me as if I had for gotten all about the wise men.

OUR ELDEST said rather disdainfully "We don't need that star now." The she went on, "Today we've got the Bibl to lead us to Jesus."

Last night I looked again toward th hill but the star was still dark.

It didn't really matter though. thought of our daughter's wise observa tion: "We've got the Bible to lead u to Jesus."

—ROBERT H. THURAU

The LUTHERAN News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Directo Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

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THE CHURCH IN THE NEWS

Pastor gets five-year sentence

Seven months ago Communist authorities in East Germany had arrested the Rev. Siegfried Schmutzler, 42-year-old student pastor at Leipzig University. He was charged with sabotaging the five-year plan because he publicly condemned Sunday work in factories during the hours of church services. Later he was also accused of using funds from West Germany to establish "illegal organizations" among students.

Last month Pastor Schmutzler was put on trial. Present were 150 specially invited delegates from the Communist party, party organizations and factory workers' councils. Only two church observers were permitted in court and western press representatives were barred. It was the first such trial of a clergyman in the current Red anti-church campaign. In the three-day trial the student pastor was denounced as a violator of the East German constitution and sentenced on Nov. 28 to five years at hard labor.

Another East German pastor, Erich Hein, died of a heart attack while being questioned by police officials. Churchmen had warned the officials that the clergyman was in poor health and should not be subjected to the questioning. (*See page 11.*)

Merger timetable set

A constituting convention at Minneapolis April 24-27, 1960, will bring into being a new, 2-million-member Lutheran church, the Joint Union Committee agreed last month. A final and revise timetable for merging three Luthera bodies was adopted by the committee.

Involved in the merger are the Amer can, Evangelical and United Evangelic Lutheran churches. The new body wi be known as The American Luthera Church. A fourth group—the Luthera Free Church—early this month con pleted a poll of its congregations to d cide whether to rejoin the union. Th LFC had withdrawn last year after a earlier poll failed to gain the require majority of votes.

According to the new schedule, merg documents will be completed by Fe ruary, 1958. They will be submitted the 1958 conventions of the mergi bodies for final acceptance. Boards a commissions of TALC will be organize late in 1959. Final conventions of t uniting bodies will be held at Minneapo April 20-23, 1960, followed immediate by the constituting convention. The ne church will begin functioning Jan. 1961, with its first general convention s for October, 1962.

New paper to be weekly

One of the first tasks of the new Boa of Publication of TALC in 1959 will election of an editor for the body's o ficial paper. Election will be subject ratification by the Joint Union Comm tee and the constituting convention.

New paper will be issued weekly, sta ing in January, 1961. It will replace t ELC's *Lutheran Herald*, ALC's *Luther*

Standard, and UELC's *Ansgar Lutheran*. All foreign-language papers of the three bodies will also suspend when TALC begins to function. Name of the merged paper is to be *The Lutheran Standard*. Subscription lists of the three present periodicals will be combined to provide a 250,000 circulation for the new paper.

During 1960 the three present papers will carry on their covers the words, "Published in anticipation of the appearance of *The Lutheran Standard* of The American Lutheran Church." Present editors during that period will "consult together to plan their editorial policies and expressions to achieve a unified presentation and approach to the problems of the new church."

Mitchell heads stewardship group

Dr. Everett G. Mitchell last month added a third portfolio as head of an important United Lutheran Church group. Already president of the Lutheran Laymen's Movement for Stewardship and chairman of the ULC's Consulting Committee on Press, Radio and Television, he was named chairman of the Consulting Committee for the Department of Stewardship. Dr. Mitchell is a radio commentator and an executive of the National Broadcasting Company.

HEADS STEWARDSHIP COMMITTEE
Dr. Everett G. Mitchell

The stewardship committee advises the executive boards of the ULC and LLM on policy and personnel programs of the stewardship department. Stewardship Department Executive Secretary Henry Endress is secretary for the committee.

Says China's Christians flourish

Christian congregations in Red China are growing both spiritually and materially, a German foreign mission leader reported last month after an extended visit to countries behind the Bamboo Curtain. Dr. Walter Freytag, professor of missions at Hamburg University, said that Christians "confess their creeds openly and publicly." The statement was at variance with some other recent reports from the area.

New churches have gone up in recent years and others have been enlarged to accommodate growing congregations, Dr. Freytag reported. Attendance ranged from 50 to 120 per cent of the congregational membership "despite the bitter cold and unheated rooms" during the time he visited China.

China's 700,000 Protestants support 21 student pastors attached to state universities, he said. Christian literature is widely circulated. In Shanghai alone there are 15 full-time and more than 100 part-time YMCA workers. (Among these is former ULCA missionary, the Rev. Paul J. Mackensen, according to recent reports from that city.)

Dr. Freytag admitted that "funda-

mental criticism of the present political system is nowhere to be heard" despite its "mistakes, brutality and injustices." He said Christians accepted communism as the "only way out of the chaos of war" and felt that its development could not and should not be stopped.

Bereczky can't resign

Hungary's Communists had in 1948 jailed Bishop Lajos Ordass in their effort to gain control of the Lutheran church. At the same time they sought to have Communist-approved leaders elected to head the Reformed Church, largest Protestant body in Hungary. Longtime friend of the Reds, Bishop Albert Bereczky, was one of those chosen.

In the brief revolt of October, 1956, Dr. Bereczky was compelled to resign his office. When Russian troops crushed the revolt and restored the Reds to power, Bereczky withdrew his resignation.

Last month the 65-year-old bishop made his report to the annual assembly of the Danubian District of the Hungarian Reformed Church. He assailed the World Council of Churches for "interfering" with the Hungarian church's affairs because the WCC's Central Committee had expressed the hope that the Reformed Church would soon have leaders in whom they could have "full confidence." Along with his report, Dr. Bereczky asked the assembly to accept his resignation on grounds of ill health. He had suffered a slight stroke last August, is still partly paralyzed.

The assembly unanimously rejected the resignation and the bishop once again withdrew it.

Catholic parish drops scouts

Five Girl Scout troops that met at St. Gregory the Great Roman Catholic Church in Harrison, New York, were disbanded last month. The church's pastors took the action after the Harrison Girl Scout Council had refused to rearrange its troops so that all Roman Catholic girls would be members of all-Catholic troops meeting at the church.

Before the rift, 358 Scouts of whom 158 were Roman Catholics were enrolled in the council's 16 troops. Eighty-seven of the Roman Catholic girls were members of troops that met at the Scout House.

In refusing to segregate the Roman Catholic girls, the council said in a letter to parents that one of the strengths of scouting was that it enabled girls of all faiths and cultural backgrounds to get together and understand each other.

Church officers said the scouting program would be replaced by Campfire Girls troops. A letter to parishioners said

Want pastors well-informed

Protestant pastors in the area around Green Bay, Wisconsin, are receiving copies of the *Register*, weekly newspaper of the Green Bay Roman Catholic diocese. The subscriptions for the ministers are the result of a program conducted by the Catholic Information Group at a parochial high school.

In a letter sent to each clergyman before the subscription takes effect the sponsoring group says the purpose is to provide him with "an authentic, yet easily readable, source for knowing the Catholic viewpoint and learning about Catholic activities in this area."

MEMO TO CIRCULATION DEPARTMENT: *Why don't more individuals and organizations provide* THE LUTHERAN *for public libraries and for local Roman Catholic priests?*

RADIO PREACHER GETS AWARD
Dr. Ralph W. Sockman, N. Y. Methodist pastor whose radio sermons have been a Sunday feature for 25 years, gets first annual award of World Committee for Christian Broadcasting at Washington luncheon. Dr. W. Burton Martin, secretary of the committee, made the award

"loyalty to your parish should indicate your attention should no longer be directed to the Girl Scout Council." The council has been aided by Community Chest funds.

Jew asks Catholics to co-operate

The Roman Catholic hierarchy in the U.S. should "extend a warmer hand" to movements for intercreedal good will and co-operation, a Reform Jewish leader urged last month.

Leo Wertgame of Kansas City, president of the National Federation of Temple Brotherhoods, told its biennial convention at Pittsburgh that "co-operative brotherhood could be made much easier" if Roman Catholic leaders encouraged such activity "on a community level in those areas where this co-operation and co-ordination does not now exist."

Religious people should foster the kind of brotherhood that "seeks justice in our daily affairs and in the crucial issues of society," Mr. Wertgame said, and "which challenges mankind to apply the will of God daringly, incessantly, and, if need be, dangerously. As religionists we must be concerned that the foreign and domestic policies of our nation reflect the moral grandeur of our religious heritage."

Eggheads should be scrambled

From the Roman Catholic side came a call for intellectuals to bridge the gap existing between religions. The Rev. Georges H. Tavard told a national Roman Catholic honor society convention at Worcester, Mass., that "bridges are possible" between Roman Catholics and Protestants because "there are many common points between them."

The Assumption College professor cited "first of all the point that both believe in Christ, even if they understand the implications of their faith differently." He added that the "requirements of intellectual thinking are the same whether one is a Catholic or one is not a Catholic."

"One cannot be intellectual by one's self," the priest continued. "One can only be intellectual through relationship with other persons and with the thoughts of others." He cited meetings held for discussion of religious problems by Roman Catholics and Protestants in Germany and France as examples of intellectual co-operation. Roman Catholics at such gatherings must "be ready to be corrected," the priest continued. "Not ready to give away everything, but ready to be corrected."

Canadians will work together

Delegates of six Canadian church bodies at a "church extension" confer-

ence at Toronto last month agreed to avoid competitive bidding for mission church sites and to plan that prospective new churches do not adjoin each other.

The meeting had been called by the Canadian Council of Churches to discuss means of carrying on home mission programs without needless overlapping. Assigning particular areas to each denomination was discussed, but ruled out as impracticable. Plans were set up for local committees, however, which would keep churches informed about property deals in developing suburban areas.

"Exorbitant prices" asked for church sites by land speculators are pricing missions right out of some developments, charged Dr. W. J. Gallagher, the council's general secretary. He also claimed that government loan restrictions were hampering church building.

Participants represented the Anglicans, United Church, Baptist Federation, Presbyterians, United Brethren, and Churches of Christ. Also present were two Lutheran observers.

Faith healing called challenge

The practice of faith healing is growing among Protestant churches and ministers, Dr. C. G. Wolf of Miami told a gathering of Lutheran pastors at St. Petersburg recently. The Lutheran church is at an important crossroads in regard to this kind of ministry, he said. "Synods have not taken official stands on the question of faith healing and healing services, but they have not censured pastors who attempt the practice."

Dr. Wolf warned against the "emotionalism, near-frenzy and bombastic attitudes" of some healers. He criticized their tendency to blame a patient's lack of faith if a cure is not effected.

"Jesus often required faith but he did not always demand it," Dr. Wolf said. "In some cases the patient healed could not have had faith because of his condition or his ignorance of Christ and his divine power."

ULC sixth among Lutherans

Average United Lutheran confirmed member gave $58.46 to his church in 1956, an analysis of statistics compiled by the National Council of Churches' Department of Stewardship and Benevolence revealed. This placed the ULC sixth in per capita giving among the eleven Lutheran bodies included in the listing. Missouri Lutherans were first with $80.00.

Second was the UELC ($73.57). Then came ALC ($72.35), Augustana ($66.15), Norwegian Synod ($64.06) and ULC.

Top givers among all Protestant denominations were the Seventh Day Adventists, with $202.02 per member. Average per member contribution among the 41 Protestant bodies reporting was $56.74.

Five per cent better this year

Report for the first ten months of 1957 released by Dr. Edmund F. Wagner, ULC treasurer, showed a gain of 5.84 per cent over the same period last year in remittances to the ULC treasury. Total received at the New York office up to Nov. 20 was $5,355,041. ULC apportionment for 1957 is $7,633,579.

Receipts for the first ten months of 1957 were approximately 70 per cent of the year's apportionment. For the same period in 1956, 66.7 per cent of the year's apportionment had been paid.

Dr. Wick heads exchange program

Dr. Ruth M. Wick, former associate professor at Garrett Biblical Institute, Chicago, was last month named to head the U.S. part of an international ex-

IRON CURTAIN PRELATES

Patriarch Alexei of Moscow is greeted by Patriarch Vikentije as he arrived with a Russian delegation to visit in Yugoslavia

change program of Lutheran church leaders. Her appointment to the National Lutheran Council staff was announced by Dr. Stewart W. Herman, secretary of the NLC's Division of Lutheran World Federation Affairs.

The exchange program was set up by the LWF in 1955 to enable pastors and lay leaders to visit other countries to gain new insights into church work. Nearly 50 persons have participated in the program so far.

Dr. Wick had been an executive in student Christian work and was for two years vice president of Carthage College. She has been at Garrett since 1954.

Patriarch visits Yugoslavia

Yugoslavia was the scene of unusual church activity last month.

Highlighting the events was the 25-day visit of Patriarch Alexei of Moscow, head of the Russian Orthodox Church. It marked the first visit of a Russian prelate to Yugoslavia in forty years. Host to the 11-member Russian delegation was Patriarch Vikentije, head of the Serbian Orthodox Church (*see photo*).

In the wake of the Russians' visit, the Yugoslav government lifted a five-year-old ban on importation and distribution of the *Journal of the Moscow Patriarchate*, official organ of the Russian church. Serbian church leaders also for the first time attended a public ceremony sponsored by the Orthodox Priests Association, a group they had formerly been unwilling to recognize because of its Communist leanings.

Lutheran bishops were also among Patriarch Vikentije's callers. Bishops Jan Chabada, Julius Krozmeri and Andrey Baratka of Czechoslovakia conferred with the Serbian Orthodox leader after participating on Nov. 10 in the installation of the Rev. Jurai Struharik as bishop of the Slovak Lutheran Church in Yugoslavia.

To study religion's role

Place of religion in American life will be subject of a study to be financed by the Fund for the Republic, Dr. Robert M. Hutchins, president, said this month.

The inquiry will deal with relations between church and state in the U.S., the role of religion in public life, and religious dissent, he said. Included will be subjects like the religious pressure groups, use of public funds to aid church schools, released-time religious instruction, and "bloc voting."

Heading the study project are Dr. Reinhold Niebuhr, vice president of New York's Union Seminary, and the Rev. John Courtney Murray, professor of theology at the Roman Catholic Woodstock College in Maryland. They will be aided by eleven representatives from various religious backgrounds.

WASHINGTON

By ROBERT VAN DEUSEN

BRENTANO AND DULLES

THE SENSE OF KINSHIP between West Germany and the U.S. which has developed since World War II was illustrated by the recent meeting here of Heinrich Von Brentano, German foreign minister, and John Foster Dulles.

Brentano is emerging as an international statesman. Since the entry of West Germany into NATO, he has played a constructive part in mapping out the role by which Germany is taking her place as a full member in the family of west European nations. He has been mentioned as a successor to Adenauer.

The general subject of the talks was the strengthening of the NATO alliance. West Germans had been concerned about the rift among France, Great Britain, and the U.S. over the question of arms to Tunisia. They were eager to work out some system within NATO which would avoid the inept handling of such thorny issues.

WHAT BRENTANO proposed was that there be mandatory consultation among the allies before important policy decisions were made which would affect several of them. The U.S. State Department was willing to co-operate but was fearful that too firm a commitment in advance of a situation might limit the flexibility of American foreign policy. For example, if Russia launched an actual aggression, the U.S. might have to take drastic action immediately.

There has also been talk in Europe recently of trying to work out a set of "graduated deterrents" which would define in advance the precise military counter-action to be taken in case of any Communist aggression, large or small. Again, American leaders were somewhat skeptical. They said privately that such a system might not work because the conditions of an attack could not be accurately foretold.

Accord

IN SPITE of these mental reservations both Dulles and Eisenhower are known to favor much closer consultation with European allies than has been the case.

Brentano and Dulles, in stating that their meeting ended in substantial accord, failed to mention the specific areas in which agreement was reached. The implication could be drawn, however, that they intend to work together at the NATO summit meeting, to achieve:

1. A much greater degree of political consultation among the 15 NATO allies than now exists.

2. The largest possible co-operation on pooling of scientific research and development for military and peaceful purposes.

3. A wider sharing of the tasks of the alliance, possibly including production of missiles.

Brentano made clear that West Germany is not interested in producing missiles on behalf of the allies. It was reported, however, that West Germans would raise no objection to having missile launching sites within their country, as long as these were under the operational control of American troops.

In summarizing the conference, the German foreign minister said, "We found we are going the same way in all questions which really move us."

overseas

REDS KILL CHURCHMAN

GERMANY: Berlin. Nov. 22.—THE Communist campaign against the church in East Germany reached a tragic climax on Nov. 15. On that day one of the clerical leaders of the Church of Saxony, Erich Hein, was arrested in Magdeburg and questioned by the state police. He did not leave police headquarters alive.

Police said Dr. Hein died after, not during, the interrogation. The fact is that he died as a result of it.

Looking back over the developments that led to this drastic evidence of religious persecution in East Germany events can be outlined as follows:

Religious persecution flared up at the time the government created a department for church affairs under State Secretary Eggerath. At the same time Bishop Otto Dibelius of Berlin was barred from visiting his East German congregations. The Communist press unleashed violent attacks on the bishop, accusing him of political agitation against the East.

Church quarters tried to negotiate for restoration of the bishop's freedom of action. But later developments showed that the government intended to bar Bishop Dibelius permanently from exercising his duties.

Attacks on him were followed by a heavy barrage of accusations against other Lutheran bishops. Some of these are based on sheer fabrication, others on a misrepresentation of facts. Their aim is to drive a wedge between the pastors, congregations, and their bishops in an effort to install new leadership in the church that would bow to the wishes of Mr. Eggerath.

In many places pastors have come under attack too. Several have been arrested illegally, and have been waiting for months for hearings. Among them are Student Pastors Schmutzler in Leipzig and Giersch in Weimar.

Many others have suffered the same fate. In not one case have charges been made public. It is characteristic that trials are always based on alleged confessions of the defendants. Confessions are being obtained after months of secret interrogations.

IN MANY INSTANCES arrests of ministers are being demanded at Communist meetings in plants or party headquarters. Said Frau Hilde Benjamin, the East German attorney general: "We are now entering a new stage in the development of socialist justice. Socialist justice derives its inner content from the nature of the dictatorship of proletariat."

This means that objective law has been suspended. Communist party officials can now ask for the arrest of any churchman and let him stay in jail until he confesses to charges that make it possible to convict him at a public trial. This is what has happened to a number of pastors who have not followed party lines.

At the same time the campaign for the Communist youth dedication reached its climax when Premier Walter Ulbricht told a Communist rally in Thuringia that youth dedications can no longer be considered a matter of private preference but will be "considered a matter of public concern."

This seems to indicate that the government will now officially press for a decision against the church and religion on the part of East Germany's youth.

Even theology students enrolled at seminaries have been asked to sign a pledge to the materialist philosophy on which Marxism is based. Attendance at two weekly lectures on Marxism and two Marxist workshops is compulsory.

Bishops, church councils, pastors and congregations are entering this era of persecution with determination to endure what must be endured. There may be other victims to follow Pastor Hein into death. But considering the deep effect his death had on church members throughout East Germany it may well be concluded that suffering will spark the vitality of the church.

—BERLIN CORRESPONDENT

Who Cares About the Children?

When homes break up—temporarily or permanently—the church must often be responsible for homeless youngsters

By LUCILLE E. HEIN

THERE WAS LAUGHTER in the playroom where two children were having a party. In the kitchen there was weeping as polio shots were being given. And on the playground there was screaming as one tricycle was claimed by three boys. And, just beyond Sister Evelyn's door, a timid whisper.

"It's Timmy," Sister Evelyn whispered, too. "He's come for his treat." She went to the door and took Timmy's hand.

A treat — a cookie, candy? No. Timmy, with a shy and delighted smile, edged past my chair and took a brass bell from Sister Evelyn's table. He rang it once, replaced it, and left the room, still smiling.

Sister Evelyn Lukens, superintendent of the Tiding Over Home in Brooklyn, New York, looked after Timmy lovingly. "We're so happy over Timmy. He came to us in bad shape. So maltreated by parents and foster-parents that he was scared of all adults. Shuffled his feet, had a useless arm, had a head injury that affected his body motions. Now see him! Medical care, good food, a stable environment—and love. He's bright and happy now. A real boy."

TIMMY IS ONE example of what loving care can do for a child. The Tiding Over Home was founded in 1926 as a service of the Lutheran Children's Bureau and the Lutheran Inner Mission Society of Brooklyn. It is now administered as a part of the Lutheran Social Services of Metropolitan New York, which is directed by the Rev. Robert M. Bauers.

The home provides a family environment for fifteen children, ages three to five. The basement floor is a large playroom, with equipment that children love, plus two tanks of tropical fish. The ground floor has staff rooms, dining-room, chapel, family living-room with TV, kitchen, and two hospital rooms.

"Note the glass doors for the hospital rooms," Sister Evelyn said as she took me on a tour. "That's so a child in isolation can still feel a part of the family."

The second floor has more staff quarters, a wardrobe room, and two large dormitories. The shaded play area at the side of the building has toys, swings, slide, sand box. The center of attraction is an enormous, spreading tree with a wooden table and benches circling it.

"In the summer the children have their snacks here," said Sister Evelyn. "And we all like it when our cook plans a sup-

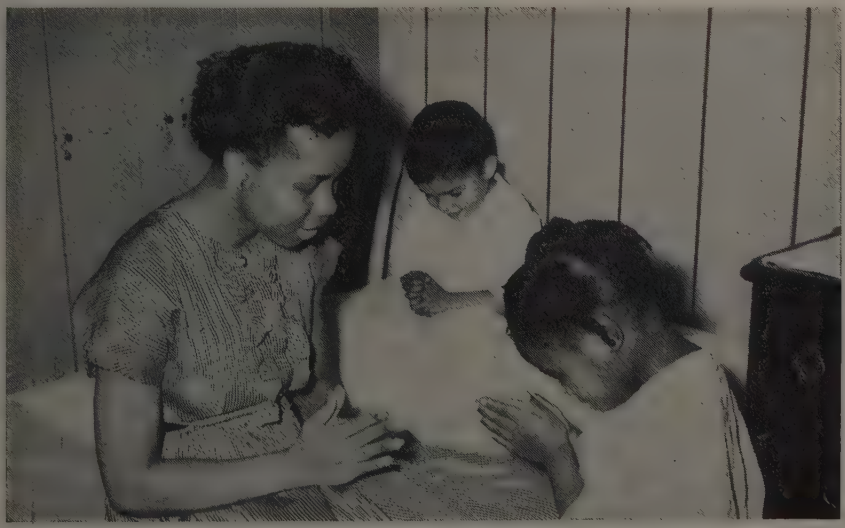
per we can eat under our tree. Now we need an outdoor grill to glamourize our Brooklyn patio."

THE TIDING OVER HOME was originally founded as a service for children of Lutheran background. When the Lutheran families moved away or had less need of this type of help, the New York City Department of Welfare became the main source of referrals. Children now are of many national backgrounds, races, faiths. This variety is one of the reasons why work at the home is so exciting for the staff.

"We learn a lot from our children," one of the staff said. "One reason why we want them to have fun is because some of them, little as they are, were used as slaves at home. Some of them are old—miniature adults. We have to help them to be children again—show them how to play."

In Sister Evelyn's seven years at the home, over 400 children have been "tided over" discouraging times. Usually

Sister Evelyn had to learn to cut hair



A "dormitory mother" (Mildred Hall of the Virgin Islands) hears the bedtime prayers

this means they are cared for until permanent placement or until they can go home. Some stay a few days, some a year. Temporary care usually means about three months. Many of them arrive malnourished and below normal in physical growth.

"We soon have them in good shape," Sister Evelyn said. "Look at Miss String Bean here. When she came, she was so puny that we thought she'd never develop. But she has grown four inches, put on the proper weight, eats like six, takes vitamin pills and polio shots in her stride.

"Sometimes our children have to learn to talk—even the older ones. Sometimes they can't walk up or down stairs. Sometimes their toilet training is nil. Some have never seen a table set for a meal—perhaps have never sat at a table to eat. They come with many handicaps. But the biggest handicap is the feeling that the world is against them. It takes a long time to break through the barrier."

A GLIMPSE OF THE children in the playground gives no idea of how they look when brought to the home. Some arrive dirty, diseased, ragged. "One boy," Sister Evelyn remembered, "wore beautifully polished shoes. But when we took his shoes off, they had no soles."

The children are bathed on arrival. Sometimes they must be barbered too. The home provides all their clothing. Sister Evelyn showed me the wardrobe room with the ceiling-high cupboards stocked with boys' and girls' clothing. "This abundance comes from generous Lutheran groups, local women's clubs, the Needlework Guild.

"At Christmas time we receive toys and clothing. Always things we can use. The staff makes a list of the needs. When a group asks what it can give, we're ready with ideas. This prevents duplication, and givers are pleased to know they are contributing something we need."

WHAT ABOUT the big needs? New furniture? Playground equipment? "That, too, is often a gift," said Sister Evelyn. "Just now we're getting fifteen youth beds, a gift from our women's auxiliary. Sometimes big toys are given by business or industrial groups. Before Christmas they call and ask what we'd like. We have a list for them, too."

What about financial support of the home? The Department of Welfare pays an allowance for each child it refers to the home. Support comes from Helping Hand, a church fund-raising agency. There is a yearly grant from the Greater New York Fund. The Inner Mission Society, Lutheran Social Services, Lutheran congregations, and individual donors provide a big share of the support.

DUTIES OF STAFF members in a home such as this are varied. They are mothers and are on 24-hour duty. They are teachers. They are everything.

"Sister Rosanna Carr and I have to be preachers," Sister Evelyn laughed. "We take turns conducting chapel service for the children on Sunday. I can give a pretty good Sunday school sermon. I shied away from it when I first came.

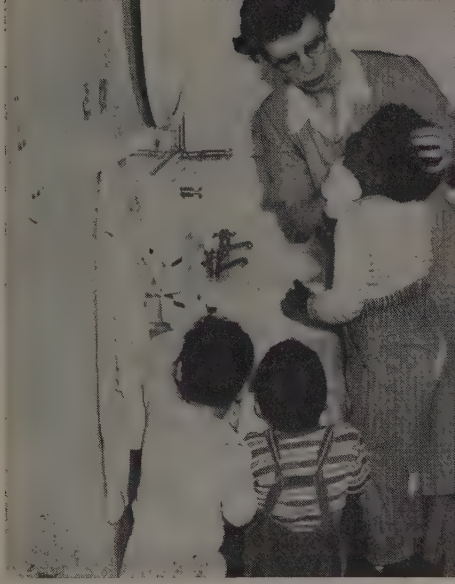
"I'm a barber too. We shuddered at the cost of taking our family to a professional barber—so I learned to cut hair. We have to watch for scalp diseases. Children with scalp ringworm wear white pixie caps so they will not infect others.

"Ours is not a nursery school, but we meet nursery school requirements. We have one advantage. Our children are limited to fifteen, and our staff numbers four, plus the services of a consulting pediatrician, case worker, and psychiatrist, plus our fine cook and custodian.

Our ratio of children to staff is like that in a family.

"We also have volunteer help—women who want to serve a children's home, and we plan to have student deaconesses in the summer. In the winter we have volunteers from Luther Leagues and the local HI-Y.

"Every child has as much attention as he needs. And that's all some of them need. They've been burdens before. Here they are loved. Soon they become loving in turn. Some respond at once. But some are pitiful when they come. They have hysterics, throw themselves about, kick, scream. Some have been taken away from their parents because of bad environmental influences. Some have been removed by court action.



Time to get cleaned up for dinner

Sister Rosanne and church school class

LUTHERANS have 88 institutions or agencies for child care in the United States. They aid 10,000 children a year.

"I think of a child like Marie Ann. She froze when she came—silent, expressionless, tense, withdrawn. We left her alone, except to bathe her, give her food, put her to bed. But her eyes weren't still. They watched everyone and everything. Suddenly, after many days of silence, she walked over to one of us, grabbed a bunch of skirt, and smiled. She'd made up her mind that *these* adults weren't going to hurt her.

"Some come from homes where there is no one to care for them at the moment. Maybe the mother must have an operation and there is no father to provide for the children. Pedro here is from a fairly happy home. He'll only be here until his family can take him again.

"Some are very disturbed children. Their sleep is fitful. I've known some who hate to close their eyes for fear things will change while they sleep. One child had been in a variety of foster homes since he was a month old. It took time for him to learn he'd find us all here in the morning."

The home tries to solve a child's problems. The pediatrician, Dr. Grace Altenau; the social case worker, Mrs. Grace Heilman, and the staff work together. If they cannot help a child or discover the root of his disturbance, then the consulting psychologist or psychiatrist of Lutheran Social Services is called.

"We have two policies here," said Sister Evelyn. "We never close a door on a child and leave him alone. Some of them have had shocking experiences with being locked in or locked out. And we never lie to a child. We explain what is going to happen—like the polio shots today. We never say this won't hurt if it will hurt. We never tell a child that his mother's just gone on a visit and will be back soon, if that is not the truth.

"They like to be kissed and loved, so we give them our kisses. They like the affectionate atmosphere and blossom under it. They do almost everything together. Sister Rosanna, who is the play supervisor, feels her way with them when they first come. The children play well together and there are few fights.

"Yes, some of the children are up for adoption," Sister Evelyn said in answer to my question. "Some need permanent or temporary foster homes. With all the people who want foster children or who want to adopt children, how is it possible that there are so many children who must be sent to homes and institutions?

"Look at them!" She opened the door to the play yard wider to give me a better view. "Who could resist any one of them? Yet some have been here over a year. No one wants them. No place to go."

There is a relaxed family atmosphere at the Tiding Over Home. The officers of the Lutheran Social Services are in a connecting building. The dining-room in the home is the meeting place for the Social Services staff and the Tiding Over staff. There is always tea or coffee and cookies on the table. Staff wander in to have a snack and to chat.

"You know," said Sister Evelyn, "I started out as a newspaper woman and worked three years as a reporter before I entered deaconess training. From then on—there has been no other career for me. I've just celebrated twenty-five years as a deaconess. I wish I could start over again when my retirement comes. I'd choose the same life and work."

"I'm Your Christmas Present"

Myrtle has an unusual way of brightening up her friends' lives

By RAE CROSS

MYRTLE BELIEVES "it is more blessed to give than to receive." She gives herself rather than things.

When I first met Myrtle, my husband and I were operating a small general store. Even with extra sales people, all holidays found us rushed, tired, somewhat irritable. During an especially trying time, shortly before Christmas, I looked up from the gift I was wrapping for an impatient customer into Myrtle's twinkling brown eyes.

"I'm your Christmas present," she laughed as my surprised glance traveled from the bright red ribbon around her curly brown hair to the gay Christmas seals on her forehead. "Tell me what I can do that will help you most," she went on. "Whatever I can do to help you today is my gift," she smiled.

THE WHOLE ATMOSPHERE immediately changed. The waiting customer smiled as Myrtle finished curling the white ribbon rosette on his package. "It's up to you how big your gift is," she said when the gentleman left, after wishing everyone a "Merry Christmas."

I must have looked blank, because Myrtle went on to explain, "If you don't keep me busy, my gift will be small. I love to give big gifts," she said, greeting several women who entered the store.

"You may be sorry before the day is over," I laughed, "because I love to receive big gifts!"

All day long Myrtle wrapped gifts, ran errands, did the hundred-and-one things that have a tendency to make a day exasperating when there is more to do than can be accomplished without strain. Customers appreciated the artistic wrappings. Tensions relaxed. Best of all, the real meaning of Christmas was in the air rather than the hurried indifference that typifies much of today's commercialism.

True, the day came to an end, and the giver went home. But the spirit of her gift remained with us—a happy memory—making each succeeding day easier and happier because of the unselfishness of her offering.

SHE CAME BACK many times after that —sometimes with a gay Easter basket, sometimes with a little red heart apron—again with a shamrock over her white organdy dress. Whatever the occasion—Myrtle brought herself as a gift—and what a happy surprise package she always was.

No gift, however expensive, could in anyway compare with her smile, her warm friendship, and through her we all came to realize how true it is that "the gift without the giver is bare."

Myrtle gives as freely to others of her time and talents as she does to us. When any of her countless friends and neighbors look up and see her standing in the doorway—whether she wears a seal depicting some holiday on her forehead or not—we who know and love her see the seal of God's approval, the light that comes from doing unto others.

THE PROFESSOR GETS AROUND AGAIN

BEFORE THE ALTAR of the Lutheran Church of Honolulu I first met Bernhard Hormann. He had been sitting in a wheel chair in the aisle at the end of the family pew. His wife, Astrid, and his son Nick wheeled him up the chancel steps to his place among the worshipers to receive the sacrament.

He was of athletic build, the picture of robust manhood from his waist up. His face was strong and kind, showing none of the lines pain usually engraves on the features of an invalid.

"Here is a man who has a story I must hear," I thought, "a man whose friendship I would like to win."

Bernhard's family is vastly worth knowing. While the pastor, the Rev. Glen Balsley, was on a three-month vacation I was invited to become guest pastor of the mother church of Lutheranism on Oahu island. One of the privileges of this experience was to know the Hormanns. Bernhard's father, the Rev. Dr. Arthur Hormann, was the pioneer Lutheran pastor in Hawaii. Until his death in May at age 87, he was pastor emeritus of the Lutheran Church of Honolulu.

Bernhard has his A.B. and M.A. from the University of Hawaii and his Ph.D. from the University of Chicago. He has taught at Lingnan University in Canton, China, and at the University of Chicago. He is now associate professor of sociology at the University of Hawaii.

There are four children, three girls and a boy. To see the family together is a delight. They radiate a spirit of mutual affection. Somehow you feel that they find their happiest times together.

By AMOS JOHN TRAVER
Professor at Hamma Divinity School

The story! It began on Thanksgiving Day, 1955. As Dr. Hormann tells it, "In the early hours of the day I had the weird sensation of having my legs collapse beneath me. To relive the agonizing, helpless days and weeks that followed into January—now that I am back teaching at the university—is to feel again all the encouragement and love which poured in to sustain me, from loved ones and friends, and from God."

Polio struck suddenly, and for months the effort to use stricken muscles was an agonizing struggle. But Bernhard Hormann is teaching again at the University of Hawaii

A wife and four children helped a lot

As Dr. Hormann remembers it, the acute phase of polio involved several weeks of continuous and aching sensitivity in his legs, so unrelieved and intense that he did not think beyond the day-to-day progress of his illness. "So," as Dr. Hormann puts it, "one is forced to live in the uncomfortable present and distressing thoughts of the future are postponed." He remembers vividly how closely the nurse watched his breathing during the first evening. Fortunately he did not require an iron lung.

Mrs. Hormann brought him the comforting news that the Polio Foundation had offered its help. Then began the long, hard pull to regain as much use of his body as possible and to learn to make the best of the handicaps sure to remain. Therapy treatments began in the hospital and were continued in the rehabilitation center. They gave some promise that he would walk again, at least on crutches. At Christmas he returned to his home by ambulance and to a high hospital bed with overhanging trapeze.

As a sociologist, Dr. Hormann could be somewhat objective in observing the methods used for his rehabilitation. They aimed at more than physical recovery. One of the first things the therapist told him was that he must get along without that trapeze. The aim of therapy was to learn to sit up in bed. Sure enough, after many, many painful struggles, he made it!

Muscle stretching was painful! Every day the therapist would try to get each leg up a little higher as Dr. Hormann lay flat on his back. "I accused the therapist," Dr. Hormann said, "of having written her thesis on the principles of torture used in the Middle Ages. For a while even my father shared in a measure of resentment."

But there was much more to follow. Strapped to a tilt-board, he had to become accustomed to bearing the weight of his body on his feet. Learning to get back and forth from bed to wheelchair without help were major victories in which fellow-patients took almost as much satisfaction as he. Braces, crutches, and other devices must be mastered. The simplest things we do daily, without thinking, became goals in a life-and-death game. What a milestone on the way back when he took his first shower unassisted!

That summer we shared in a memorable evidence of Dr. Hormann's ability to get about. We had expressed interest in visiting some of the shrines and temples in Honolulu. Most of the Eastern religions are represented on the islands. Dr. Hormann said, "I have been taking my classes on a temple tour each year. I will be glad to take you. I will call for you at 2 P.M."

He arrived on time behind the wheel of a new station wagon with push-button control. For three hours he drove us about town, on busy streets and in narrow alleys. We visited a dozen or more shrines. He remained in the car but briefed us on what we were to see before we entered the shrines.

His wheelchair folds and fits into the back of the car. He can now put it in and take it out by himself and can navigate it with speed and safety. One afternoon we met the family shopping in a large department store. Except for the wheelchair, it was a completely normal picture of a family enjoying an outing together. The city waives all parking restrictions for cars driven by the physically disabled. Since my return to the mainland I understand that he now attends church on crutches, though he describes his walk as "slow, clumsy, and precarious."

Ramps are needed where wheelchairs must be used. Personnel from the rehabilitation center planned ramps for the Hormann home. The university also had ramps made so Dr. Hormann could get from his car to his classroom. However his students and colleagues seldom permit him to provide his own motive power.

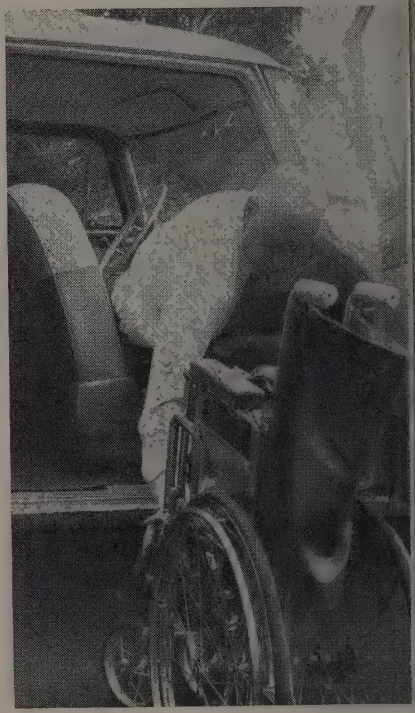
Frustrations? They are inevitable when a man, healthy and athletic, is a prisoner of wheelchair and crutches. Dr. Hormann described them this way: "Through many frustrations I have gradually become used to a new way of life. When our baby cried at night I used to take turns with my wife tending her. Now I can no longer play this role of the father.

"The telephone rings when I am home alone and, rolling from where I happen to be in the house, time after time I reach the phone just as it stops ringing. I have come to the point where I can disregard the ring and stay calmly where I am.

"I can't reach the top shelves of my book cases. My cousin has given me a grocer's reaching gadget, which helps, but it is easier to have necessary books on lower shelves. My abdominal muscles are so weak that I easily lose my balance. It took me several real falls before I realized the precautions I must exercise whether seated or standing braced and with crutches. It is through frustrations and some accidents that I have become realistic about my handicaps and adjusted fairly well to my new way of life."

When I asked Dr. Hormann permission to write this story for The Lutheran, he wondered whether it would be of interest to the readers. He said:

Out of the wheelchair and into the car



FIRST DAY BACK IN THE CLASSROOM
Students applauded their brave and beloved teacher

"I don't like to be set up as an example of what faith can accomplish—faith torn from its proper context—a sort of superstitious faith looking to the impossible." Well, I did not want that either. Here is a man of faith, brought up in the faith, who found resources of faith when he most needed them.

Prayer is no substitute for work. Dr. Hormann rightly praises the rehabilitation center staff, the specialists and his devoted family and friends. "To encourage such people in their work, and, where needed, to help financially, churches and church people could do a real service," said Dr. Hormann.

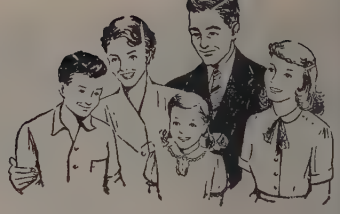
"Then, too, many polio cases could be rehabilitated if families did not insist on their remaining at home, or if there was a willingness to follow prescriptions and take the exercises needed. Such afflicted people need encouragement that church people can supply. It is not counting God out to say reverently, the Lord helps those who help themselves."

One more quote from Dr. Hormann: "The background of the faith of my parents and of our church and pastor, re-enforced immediately after I became sick by the loving attentions showered upon me by members of my church (one of my most faithful special duty nurses was a member), helped make faith a meaningful and living thing by which I strove to look at my illness as an opportunity to praise God by accepting the new situation and going as far as possible to overcome it."

This quality of faith does not require signs and wonders. It has within it the quiet certainty of God, whatever the circumstances of the day. It is not a crisis faith, but a faith—a vital part of every day—that is ready for every crisis.

FIVE MAKE A FAMILY:

Silent Symbol



I DON'T SUPPOSE I could ever call our home dull. There are a lot of other adjectives I could use—not all of them complimentary, either—but dull is not one of them. Yet as Christmas approaches it takes on new life. Excitement and expectancy are in the air.

The children left in such a rush this morning they didn't have time to carry the breakfast dishes from the table. In fact, I told them not to. It is easier to take the few extra steps and do it in some sort of order.

I CARRIED OUT the dishes, rinsing and stacking them in the sink, then brushed up the crumbs. One of the candles in the Advent wreath was crooked. I straightened it to leave everything tidy, thinking as I did so how remarkable it is that such a simple symbol can add so much to our Christmas preparations.

Every Christian knows that all the outward trappings of the season—the gifts to be purchased, the decorations, the cookies to be baked—are not the important things. These are only the signs of our joy in the coming of Christ and of our wish to share that joy with those we love, with family and friends, and even with strangers. But until we started using the Advent wreath we had to keep saying it in words.

Now the evergreen wreath, with its four candles to be lighted each evening when we have our family devotions, is a visible yet silent reminder that our need for God to come into our lives is always present.

I RAN HOT WATER in the sink and poured in detergent, swishing it about to make suds foam up. That used to seem to me a sort of symbol of what we expect Christ to do about our sin. It was something to be washed off the nice firm plates underneath. Even if sin was stuck on pretty tight, like the dried egg on these, still the sin was something stuck on the outside, not something in the plate itself.

It was a comforting idea and either the preaching I heard did not touch on the true state of affairs or it was dressed up in such far-away terms that I didn't understand what was being said. Perhaps it wasn't the fault of the preaching at all. Perhaps it was just that I only heard what I wanted to hear or what agreed with my own ideas.

Anyhow, this picture of sin as something added to a really nice person underneath the sin, stayed with me for years. Ignorance, wrong companions, reading the wrong books and so having evil thoughts implanted in one's mind, these were the things that brought on sin. Good people did good things and taught other people to be good. Bad people did bad things and taught others to be bad. It was as simple as that.

I PUT THE DISHES away, reminding myself not to daydream. There was too much to be done if I expected to be at the church by noon as I had promised. The upstairs needed a quick once-over, if I wasn't going to take a solid day for cleaning this week.

But as I made beds and mopped the floors swiftly, my thoughts slipped into the same groove as soon as I remembered that Eloise Clinefoos was coming to the Christmas party. For I guess it was really my jealousy and dislike of Eloise that made me face up to the fact that Connie Melton was not the "nice" person I liked to think she is. I could listen to a sermon on Christian love, meet Eloise at the back of the church and with a bragging remark or a sneer at the way I was raising Susie, she could make me boil.

How long ago that seems. And how unimportant our differences. I don't suppose I would choose her for my closest friend, even now, but understanding her helped me understand myself. Sure she was boastful and arrogant and competitive. But I was just as competitive in a sneakier way. I didn't come out and say, "My house is the best and my children are wonderful and I have the best husband in the world." I just acted sweet and expected other people to tell me these things, so I wouldn't need to brag.

AFTER THINGS straightened out between us, I thought I had learned my lesson. I thought I knew that I was "by nature sinful and unclean" and that I had "sinned against God not only by outward transgression but also by secret thoughts and desires which I cannot fully understand but which are all known unto Him."

I began to think I knew this so well that I could not fall into the same sort of trap again, when, wham! I had that run-in with Miss Regan.

Flicking a feather duster over Pete's collection of model cars, I smiled a little. You wouldn't think I'd need any outward symbol to remind myself of my own sinfulness and how much I need Christ's redeeming love. But the wreath is a symbol not of my perennial sin only, but of the everlastingness of His forgiveness.

PETE'S DUFFEL BAG fell out of his closet when I made the mistake of opening the door. And not only the duffel bag. It brought with it an avalanche of shirts and jeans which he had hung on a sadly inadequate hook. While I sorted them out and carried the soiled ones to the clothes hamper, I found myself humming the song Susie likes so much:

"As each happy Christmas
Comes on earth again,
Comes the Holy Christ Child
To the hearts of men.
Enters with His blessing
Into every home;
Guides and guards our footsteps
As we go and come."

My heart and my footsteps were light, in spite of what might seem a morbid dwelling on my sins. Of course they bother me. But I don't have to handle them alone. I couldn't. I'd give up and either say, "O.K., I'm sinful. So what?" or I'd hang myself from the shower rod. But perhaps that wouldn't be strong and high enough.

Well, that doesn't matter, for I shan't be using it. I have the reminder of the Advent wreath.

SINK THE BIBLE to the bottom of the ocean, and man's obligations to God would be unchanged. He would have the same path to tread, only his lamp and his guide would be gone; he would have the same voyage to make, only his compass and chart would be overboard.

—HENRY WARD BEECHER

CHICAGO DIARY

DATE: Nov. 6 and 7, 1957.

PLACE: Immanuel Church (Augustana) on the north side of Chicago.

OCCASION: The Interchurch Assembly for the Promotion of the new Service Book and Hymnal of the Lutheran Church. A gathering of representatives of the eight participating bodies from all over the U.S. and Canada who came to Chicago to be instructed regarding the new book.

WEDNESDAY, 9 A.M. The lobby of Immanuel Church is filled with people, familiar faces here and there, but many new ones. The staff of the parish is busily registering the people. Doctor Eric Gustavson, affable pastor of beautiful Immanuel Church, is in the thick of the crowd, adding his efforts to make things run smoothly.

10 A.M. The church is almost filled. Dr. Lawrence Field, professor at Luther Seminary in St. Paul, steps forward to lead the devotions. A few moments later, Dr. Luther D. Reed, chairman of the Joint Commissions which prepared the book, is introduced to the assembly.

He traces the background of this book, calling attention to the resolution presented by Dr. Oscar Blackwelder at the 1944 ULCA convention in Minneapolis: that the ULCA invite the other American Lutheran bodies to assist in the preparation of a new service book and hymnal.

NOW MEMBERS of the commissions are introduced to the group. Each rises, nods to the assembly, then takes his place —the only recognition or acknowledgment of more than ten years of hard work.

Dr. Reed goes on: the work wasn't easy. Only 153 hymns were common to the hymnals of four of the bodies. *Ein Feste Burg* was used in six translations and four melodies. If the new hymnal does nothing else, it will allow most of the Lutherans of North America to be united as they sing Luther's great hymn.

11:15 A.M. The presence of the president of the National Lutheran Council, Dr. F. Eppling Reinartz, is recognized. Dr. Reinartz brings greetings and stirs the assembly to the task before it. Now Dr. E. E. Ryden, secretary of the Hymnal Commission and editor of *The Lutheran Companion,* is introduced.

UP TO NOW our focus has been largely on the liturgy. Now we look at the new hymnal. With Mrs. Ryden at the piano and a mixed quartet conscripted from the local parish choir, Dr. Ryden takes us through the hymnal section.

New hymns are described briefly and then presented by the quartet. For each of these the speaker has an interesting footnote.

Modern hymnwriters are not left out of the collection. One of the new Easter hymns is the composition of the late Paul Zeller Strodach, which is set to the tune "Cologne." To prove that the hymns were not too difficult for congregations, Dr. Ryden asks the assembly to stand and try three of the new hymns.

The first is "Jesus Priceless Treasure." Another is a hymn of Roman Catholic origin which, like so many others, has found its way into Lutheran hymnals all over the world—"Holy God, We Praise Thy Name." During the singing of this

ymn Dr. Reed leans over to me and says e is impressed by the strong congrega- onal response. "This," he says, "is a ne group."

The third hymn is one which has be- ome almost as famous as Luther's *Ein 'este Burg,* Danish Bishop Grundtvig's Built on a Rock."

12:15 P.M. THERE are still a few mo- nents before lunch and the delegates are iven a briefing on the problem of or- anizing the mechanics of the work which they face tomorrow.

12:30 P.M. The parish fellowship hall s filled for luncheon. The women of mmanuel Church have spent the morn- ng preparing the meal. True to their Swedish ancestry, the full, steaming coffee pot is always within easy reach. Only a few moments for a quick step outside, then back to work.

2 P.M. The afternoon session finds Dr. Edward T. Horn III lecturing to the group on "The Liturgical Material in the Service Book and Hymnal." Attention is drawn to those features which are new to many of us.

The Festival of the Holy Innocents has been added to the Calendar and placed on Dec. 28. Transfiguration has been moved to the date kept by most of the churches of Christendom, Aug. 6. Provision is made for a commemoration of the Transfiguration on the last Sunday after the Epiphany, as is the custom now in the CSB.

"All Saints" has been raised to the status of a major festival, and allowance made to observe the Sunday following as Commemoration Sunday. Reference is made to an alternate "declaration of grace," the new *Kyrie,* and the provision for the minister alone to say or sing the opening words of the *Gloria in Excelsis.*

An Old Testament lesson may be inserted before the Epistle. The service following the sermon has been slightly rearranged, and a new Prayer of the Church and a Prayer of Thanksgiving have been added to the liturgy.

Turning from the text of the liturgy to its music, Dr. Horn explained that the commission felt the book ought to allow for continuation of some of the traditional music of European and American Lutheranism. Thus, the new book will have three settings to the liturgy (the third will appear as a separate publication).

The explanation regarding speech rhythm or pointing, a device peculiar to the first setting, comes in for detailed description. To most of us this is new, but we expect to know more about it with the demonstration of the recording and the practice session tonight.

Brief comments follow on the season Graduals (a series of texts that may be used for the various seasons of the church year as a substitute for the Graduals), Matins, Vespers, the Litany, the Suffrages, the Minor Propers, the Psalter (131 psalms in the new book), the Canticles, Collects and Prayers, other General Prayers, and the Occasional Services, together with the General Rubrics.

Questions follow quickly. These are the men and women who must absorb all that is said here and take it to churches across the land. Of chief interest is the music for the liturgy.

3:15 P.M. A few moments for a stretch. The halls of the parish building and the steps outside are filled with people discussing the book.

3:30 P.M. We are back at work. Dr. Horn now takes up in detail the matter of speech rhythm. He describes the inadequacies of the cathedral type of chanting employed in the CSB and so familiar to most of us in the ULCA.

Now we are to sing the text as we would speak it, thus placing the emphasis upon the words where it rightly belongs.

With this brief introduction, we now listen to the recording of the first setting. Unfortunately the preparation for this recording had to be hurried. While the result is a faithful rendering of the music, it doesn't give an accurate idea of how the service ought to sound. Interest mounts with the new melody for the *Gloria in Excelsis*, and when at last the recording is finished, there are all sorts of whispered conversations and discussions by members of the assembly.

Dr. Conrad Bergendoff, president of Augustana College, is introduced and speaks on the background of the music for the second setting. Based upon the chorale type of chant found in the Scandinavian churches, much of the music comes from the Swedish book. All are listening with interest. This music is new to almost everyone present. It is different, yet there is something about it which attracts.

Questions follow and the session goes on until dinner time.

(*To be concluded*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Regaining position

QUESTION: I have been teaching since my single days, and have been out of service only for relatively short periods when my two children were born. It has been a very busy life. I had the good fortune of getting a practical nurse whom I had known from high school days. She looked after the youngsters in a very fine way.

At the urging of my husband I gave up my school recently, and now I am for the first time spending all of my time at home. I find myself confronted by an unexpected problem. The youngsters regard the nurse as the main authority. Whatever I tell them to do is referred to the nurse for final judgment. She is the "supreme court."

I am wondering how long I must put up with this situation. I'd like to stand first with my children.

REPLY: The outcome you describe is part of the price which parents must sometimes pay when they delegate responsibilities which naturally belong to them. You will have to use your utmost tact and patience to change things.

This nurse has been functioning in the place of you as parent. You will have to get her sympathy and cooperation. If she is a generous-spirited person that should not be too difficult. But if she is possessive toward the children and makes an effort to bind them to herself, you may have to dismiss her.

Your formal relationship to the youngsters does not mean so much to the children as a warm, sympathetic, personal touch. For the latter you will have to work. You will have to converse with them on their own level and about the things which interest them. You will need to work and play with them, and give them many of the services which the nurse has been giving.

Read to them and tell them stories.

Show your real concern for them in a variety of ways. Gradually you will win them, and you will have the place in relation to them which you desire.

Mixed romance

QUESTION: We have a 24-year-old son, who lives with us, has never caused any trouble, keeps good hours, never drinks, and pays us $100 a month for board and room. I don't know what we would have done without that money, for we've had a great deal of sickness. He gave us also a TV set which has been a God-send since we have both been confined to the house much of the time. Carl is a wonderful boy.

A thing that worries me is that he is paying attention to two girls, both Catholics. One of them is a local miss. The other, whom he met while in the service, is from the West. Carl declares he will never become a Catholic, but he doesn't go to his own church very much—only to communion. Through the years we taught the children not to "talk back" to us, but now I wish he would talk back. I talk to him about this problem often but he gives no reply. I don't know what he is thinking.

Sometimes he says I should stop worrying, for he isn't going to marry anyone now. He reminds me that he is paying for a new car, that he can't pay for a car and support a wife, that he'd rather have the car.

The western girl has recently come much nearer on account of her health, and Carl has gone to see her. I feel sorry for both girls, for he limits his attention to both. I hope they don't think I cause his attitude. I have pointed out to Carl that there are many fine girls in our own church, and have suggested that he again become active in the groups in which he once worked. His two older sisters have talked to him repeatedly about these girls, but he pays no attention. I have thought of writing to the one girl, but I am afraid that might add fuel to the fire. Of course Carl is old enough to do his own thinking. I don't know how to handle him. I don't want him to leave home, for he is so good to us and we enjoy having him here.

REPLY: It appears that you and the other members of the family have already done so much talking to Carl that you may have made it impossible to do anything constructive.

It is unfortunate that circumstances have led him into dating these Catholic girls. The girls themselves may be very fine, but the policies of their church are almost certain to result in trouble.

When a young person has arrived at Carl's age he is qualified to make his own decisions, and you should no longer feel that you have to "handle him." A Christian regards other persons as sacred individuals. Continued carping on the part of the family will probably do more harm than good. It could even push Carl into an attitude against marrying anyone.

The wise policy for you and the family is to say nothing more. Do whatever you can to make things pleasant for him. Be thankful that he goes to church sometimes, and live in the hope that he may eventually marry a Protestant. But if he should marry a Catholic, try to adapt yourselves to the fact, and help the couple to work out as successful a marriage as possible.

Letters regarding problems to be discussed in this "Clinic" may be sent to Dr. Rudisill at 359 N. West End Avenue, Lancaster, Penna.

JOHN'S FIRST LETTER

The amazing promise is that we human beings, lost in darkness, may become the sons of God through faith in Christ. This is the great gift of God's love for us

By JOHN SCHMIDT

Read I John 3:1-24

GREEK WRITERS had an advantage over us, for they put their exclamation marks at the beginning of the sentence, instead of the end. They could, by the use of a little word that we translate as "lo," "behold," or "see," warn their readers that they were about to read something remarkable and astonishing.

It is a close relative of this exclamation that John uses here to express the miracle of God's love. "Look! Look at such love! Children of God! Can you imagine that!"

We are of the darkness. God is pure light. We are sinful and God is purely holy. We are dead and God is life. And yet *we* are "the children of God!"

There is a vast chasm between this biblical amazement at the gracious miracle of sonship and the pale and insignificant notion of the "universal fatherhood of God." All men have the potential of becoming the sons of God through faith in Jesus Christ. They are "reborn" (the idea here, as John's word "children" shows) or "adopted sons" (a favorite idea of Paul). But whatever the illustration, the unexpected Good News is that "we" sinners are the "children of God!"

SHARING JESUS' nature as a child of God, we share the enmity of the "world" toward him. But we share an amazing hope: when we shall see him finally, face to face (compare John 17:24 and I Corinthians 13:12), we shall be like him, wholly! This is a strong stimulus to get rid of everything that contradicts the perfect righteousness of our Lord. Otherwise we should shame him and be ashamed at his coming.

John's emphatic style beginning in verse 4 makes contrasts in black and white, a total cleavage between righteousness and evil that must in the interest of complete accuracy be made milder. But John was eager that there be no confusion regarding the fact that a righteous God demands righteous children.

"Sin is lawlessness . . . of the devil, for the devil has sinned from the beginning . . . He who does right is righteous . . . born of God . . . God's nature in him . . . he cannot sin."

Sin is not a mere absence of law, but wilful defiance of it. It is anarchy, the complete antithesis of the kingdom of God, for which Jesus came. The son of God cannot continuously live so (verse 9, compare 2:1). Every man's life reveals its source (Matthew 7:17-20), even though it be granted that there are eddies that cause the water to flow upstream for a moment. Although no believer would think of asserting his moral equality with Jesus (1:8), the holiness that marked the Master must characterize his disciples.

LIKE PAUL (Ephesians 6:12), John was aware of sin's mysterious and malignant depths. Sin is much more terrifying

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Dr. Schmidt is pastor of Indianola Church, Columbus, O. He was formerly on the faculty of Southern Seminary, Columbia, S. C.

than a cultural lag due to environment or inadequate education. The devil is lawless "from the beginning." As Luther once reminded us: man is not a sinner because he commits sins; rather, he commits sins because he is a sinner. A bad tree can only bear evil fruit. Our nature determines our conduct and our conduct indicates our relationship.

God's will for man is that he should have God-like love for all (John 13:34; Romans 13:8-10; I Corinthians 13). Instead, the children of the devil hate goodness, since they feel themselves rebuked by it. They kill the judge, rather than yield to his judgment upon them. They destroy the one who comes to save them. This is the heritage of Cain which shatters the hopeful illusion that "we needs must love the lovely when we see it."

Believers must therefore expect trouble (verse 13), since it is characteristic of the world to hate, as of the Christian to love. If we are not hated, the probable explanation is that we have become too much like the world to arouse its antagonism. Just as light and dark are irreconcilable opposites (2:9-10), so are love and hate. Peaceful co-existence is impossible.

WE LEARN the nature of this love by seeing Jesus' death for us. It is not a mere sentimental emotion, but a firm set of the will. The indicative tense of the Good News becomes the mightiest imperative (compare II Corinthians 5:15). "Love so amazing, so divine, *demands* my soul, my life, my all."

There is danger in such glowing phrases as those of verse 16. They encourage us to take refuge from reality in resounding language. Loud praise of a Kagawa, a Schweitzer or an Ordass may conceal our own lack of commitment. That is why John brings the discussion sharply down to earth with the practicalities of verse 17: "If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?"

WE MAY NOT be called upon to actually die for Christ's cause, but still our deeds must reveal the presence of his love. There are two dangers: that we attempt to substitute words for deeds, and that we substitute false deeds for love. John guards against both: "Let us not love in word or speech but in deed and truth."

He is anxious, however, that these necessary and valid tests do not rob conscientious believers of their confidence. We are men with shifting emotions, recurring doubts, overpowering temptations. We are not to take them lightly, but neither are we to fall, through them, into despair and despondency.

TO SENSITIVE CONSCIENCES—but only to them—John offers comfort. As Peter once appealed to his all-knowing Lord (John 21:17), we can appeal to our all-knowing and loving Father (compare I Corinthians 4:4-5). Even in our temporary fall into sin we can retain the sense of fellowship and forgiveness.

"We receive from him whatever we ask" (verse 22), like the equally startling promise of John 15:7, must be carefully examined. It is not a blank check, but one that must have Jesus' signature as co-signer. The believer prays "in Christ" and therefore asks what God desires to give. In fact, God himself put the petitions into his heart (Romans 8:26-27).

Christian assurance depends not upon our small efforts but on what God has done and still continues to do for us. From our side it involves faith in his Son, Jesus Christ, and that love for others that shows its genuineness.

BOOKS

FOR CHURCH SCHOOL TEACHERS

Teachers now making plans for their 1958 classwork in the church school have seven or eight books from which to choose as guides in preparing lessons in the Augsburg Uniform Series.

The May 18 lesson, "God's People Tested," a rather difficult Old Testament topic, was test-studied by this reviewer in four of the listed lesson commentaries. All are usable on all age levels with the ULCA Augsburg Uniform Series, since each deals with the International Sunday School Lessons. But beware! Even the old-line, classic commentaries have a general, almost compromising, commercial, nondenominational appeal.

1. *The Douglass Sunday School Lesson, 1958* (formerly Snowden-Douglass), by Earl L. Douglass. This $2.95 Macmillan book with 482 pages in small print is scholarly. Sections giving explanation and application of King James Version texts (Memory Selection in RSV) have a distinctive evangelistic ring, bordering on sermonizing. There is no verse-by-verse commentary. Very noticeable is the strong flavor of "temperance" throughout. Audio-visual suggestions are given in a separate section.

Lesson outline: Daily Bible Reading; Text in KJV only; Lesson Plan; Topics for Discussion; Hints to Teachers.

2. *Tarbell's Teachers' Guide* by Frank S. Mead—A $2.75 Revell book with 383 pages, in its 53rd year. It is thorough, but this commentary "leaves room for that priceless ingredient of good teaching: imagination." Loaded with pungent stories and illustrations with specific suggestions for Intermediates and Seniors, as well as young people and adults. Also, A-V's for each lesson.

Lesson outline: Text in KJV with Memory Selection in RSV; Daily Bible Readings; Scripture Outline; Background information; Notes on the Text; Suggestions to Teachers; Topics for different age groups.

3. *The International Lesson Annual*, edited by Charles M. Laymon—A $2.95 Abingdon book, 448 pages, with each lesson analysis by Roy L. Smith. Some others of the fifteen contributors are Margaret T. Applegarth, Floyd V. Filson, Halford E. Luccock, W. A. Smart, Ralph W. Sockman, Douglas V. Steere, and Charles P. Taft. It is attractively simple and complete, as well as learned and popular. Features include the full KJV and RSV texts in parallel columns; fine articles on special days; brief interpretations of daily Bible readings; A-V resources for certain units; and 25 maps and drawings.

Lesson outline: Text; Exploring the Text; Looking at the Text Today; Teaching the Lesson in Class (point by point procedure including Group Discussion ideas); Daily Bible Readings.

4. *Uniform Lesson Commentary* (ULCA), edited by Donald R. Pichaske of the Board of Parish Education—A $2.95 Muhlenberg Press book with 320 pages. Three of the four authors are Ohio-origin star preachers, and they have built into their quarterly sections good sermon illustrations that really add color: Pastors John W. Rilling, Carveth P. Mitchell, Harold R. Albert, and Professor Jacob M. Myers.

Text is in RSV. Lessons are full of spring-boards for discussion, and they prompt the use of fresh teaching techniques. This commentary sparkles with highlights of Lutheran history; it squares with the church's theology and has a pronounced Catechism content. Also there are many helpful symbolical pictures.

These writings respect the intelligence of the teacher by not belaboring the obvious. Other commentaries may provide more simple treatment of certain lessons, but no teacher with the "Augsburg Uniform Teacher's Quarterly" and this *Uniform Lesson Commentary* should lack for "ammunition" when class time comes in 1958.

Then too, it's worth the money for

pastor to buy the book just to be able to flip and/or index the hundreds of illustrations.

Lesson outline: Background-Approach; Comments (verse by verse); Gist of the Passage; Sidelights; Digging Deeper; Something to Think About; Daily Bible Readings.

Other commentaries on the 1958 lessons are: *Peloubet's Select Notes* by Wilbur M. Smith (W. A. Wilde Company, 455 pages, $2.95) and *Arnold's Commentary*, by B. L. Olmstead (Light and Life Press, 286 pages, $2.25).

RICHARD W. POWELL
Columbus, Ohio

NIEBUHR THE PROPHET

Love and Justice; Selections from the Shorter Writings of Reinhold Niebuhr. Edited by D. B. Robertson. Westminster. 309 pages. $6.

This ably compiled collection of more than sixty articles and essays shows why Niebuhr has had no peer in relating the evangelical insights of the Christian faith to the ambiguous challenges of our social and political life.

A short critical introduction and some initial articles aid the reader unfamiliar with Niebuhr's writings to come to grips with his views on the ethical interaction of love and justice. Roughly, love provides justice with its moral content while justice gives love its social form. Among sinful men—Christians included—love is rarely capable of pure expression. Nevertheless it remains ethically relevant as it motivates approximations of this love in more adequate expressions of justice and equality for all of God's children. Niebuhr's "Christian realism" disavows both the idealists who permit love without justice to wash away into sentimentalism and the cynics who allow justice without love to harden into legalism.

The prophetic spirit of Niebuhr measures all the follies of men against the absolute law of God (love) in order to expose our vanity and to encourage our responsibility. "The essence of immorality is the evasion or denial of moral responsibility." The scope of his concern is as broad as life itself, although special attention is given to national and international politics, economics and race relations, diplomacy, war, and peace.

Like David of old, Niebuhr is unafraid to condemn, "Thou art the man," when the time and place call for it. He judges both the ideas of powerful men (Churchill, Henry Ford, Billy Graham) and the policies of powerful groups (American isolationism, British colonialism, German militarism). Also critically evaluated in the light of the Christian view of man and history are such diverse public issues as the United Nations, the hydrogen bomb, Zionism, the Supreme Court on racial segregation, and scores of others.

This book deserves wide circulation among our thinking laity. It is for their social ethical guidance as citizens, businessmen, and politicians that these articles were originally written. Its nontheological language sparkles with life as it glows with integrity. Few men living are able to say more in fewer words.

Philadelphia WILLIAM H. LAZARETH

NO SELF-HELP BOOK

The Next Day. By James A. Pike. Doubleday. 159 pages. $2.75.

With all chapter titles beginning "How to —" (such as "How to Sleep," "How to Face Middle Age")—this book seems to fall into the self-help classification. The author concedes the tag is appropriate, but warns that in each problem analyzed the self is not the real source of help.

"No easy solutions are proposed, for the author knows of none," says Dean Pike. The reader will find these are religious answers, Christian answers, that are useful only when one seeks divine guidance.

Since the problems dealt with are mainly psychological, Dean Pike begins with the assumption that the reader is capable of understanding the problems and of taking steps to meet them. He suggests ways of dealing with one's past, of making decisions, of meeting temptations. Also how to get along with people, how to stay married, how to have faith, how to die.

S. B. H.

Missions Have Trouble in Obtaining Places to Worship

By CLYDE G. STEELE

DETROIT — Epiphany Church, Plymouth, was organized Nov. 10 with 62 confirmed and 95 baptized members. A total of 175 attended the service.

Mission Developer Charles F. Holland began work in the area in September, 1956. Great difficulty was encountered in finding a place for worship. The Seventh Day Adventist church offered the use of its edifice to the mission, and this continues as the temporary location.

Organization of Epiphany mission in Plymouth
Seventh Day Adventists are lending their church

Pastor Holland said every member of the new congregation will receive a subscription to THE LUTHERAN in 1958. A parsonage has been purchased.

SHEPHERD OF THE LAKES mission, Walled Lake, held its first service on Oct. 20, but not without great difficulty. The local school board had refused permission to use the school building, although the proposed congregation applied five times for the board's authorization.

Finally permission was granted and a

First service for Shepherd of the Lakes mission under development in Walled Lake
It took five applications to receive permission for use of elementary school building

New house chapel for Peace Church, a mission organized March 31 in Ann Arbor
Blueprint will become model for other synod missions putting up their first units

fifteen-year tradition was broken. A flu epidemic hit the community the week before the first service was to be held; nevertheless 95 people attended and on the second Sunday there were 110. The Rev. M. Frederick Foutz is the mission developer for the rapidly growing group.

Congregation on Trial

SECTOR PROJECT has brought forth one unique plan in the synod. Good Shepherd Church, Detroit, staged a court scene at the congregational dinner, with a mock trial of the congregation as each committee report was presented. The pastor served as defense attorney.

HOLY COMMUNION CHURCH, Detroit, has been emphasizing "men for the ministry." Pastor A. G. Belles reports that the congregation now has six men in college preparing for full-time service.

THE REV. JOHN A. BRUCE has been called as first pastor of Our Redeemer Church, Kalamazoo.

DR. FRANCES DYSINGER, field secretary for the ULCW, held fourteen area conferences Nov. 4-19, outlining the work for congregational ULCW units.

PEACE CHURCH, Ann Arbor, held the first service in the newly constructed house chapel on Oct. 7. The total cost of this first unit was $26,000.

The plan of the chapel is so serviceable that rights to use it have been purchased by the synod. The Rev. William J. Black is pastor of Peace mission which was organized last spring.

Exchange Students Heard

HOPE CHURCH, Detroit, held an unusual thank-offering service Nov. 15. The congregation invited seven exchange students from Lutheran churches of other nations attending the University of Michigan to serve as a panel. They discussed problems of the churches in their own lands and what our aid has meant to them.

The panel was composed of Mary Chu, from Formosa; Teruya Uyeno, from Japan; Annaliese Mueller, from Brazil; Laszlo Kiraly, from Hungary; Erhard Lippman, from Eastern Germany; Hai Sook Lee, from Korea; and Esther Barnhard, missionary to Japan. Dr. Henry O. Yoder, of the Lutheran Student Foundation, served as moderator.

REFORMATION CHURCH, Detroit, has renovated its sanctuary at a cost of $25,000. Hope Church, Dearborn, purchased a new parsonage and engaged an architect for a new educational unit.

Property has been purchased for the Farmington and Clinton Township area congregations, soon to be organized.

DES MOINES WENT ALL OUT IN EVANGELISM EFFORT

"Now We're Ready to Move Forward"

Part of the 120 visitors of Grace Church lining up in front of church before beginning their rounds

DES MOINES—What happened here this fall was not much different from happenings throughout the territory of the United Lutheran Church during the past two years. But Des Moines, at the tail end of the Lutheran evangelism mission schedule which came to an official close last month, went all out in a total commitment that held much promise for the future.

United Lutherans were joined in their campaign by Augustana, Evangelical Lutheran, and Missouri Synod churches. They piled up impressive figures for their statistical reports. Attendance at all services brought the total to close to 16,000; 746 visitors interviewed 1,169 persons.

They found 80 children for baptism, 170 for Sunday school classes. A total of 174 adults enrolled in pastors' classes to prepare for church membership.

Evangelism is a permanent effort at Redeemer Church. Here evangelism committee, led by Pastor Arthur M. Simonsen, is going over cards of new prospects, interviewed by visitation teams

One feature of the evangelism mission was the large number of husband-wife teams that called on the unchurched during the mission. Representing a cross-section of the population(*see pictures at right*), they were an important factor in the success of the campaign.

"Now we are really ready to move forward with Christ, using His trained disciples," the Rev. H. Vance Baird, synod evangelism chairman, said in his appraisal of the event which was followed by a group of European observers as an example of a highly organized mission.

"The success of the Des Moines mission can be measured in the number of laymen trained in evangelism," Pastor Henry Opperman of St. John's Church, area mission chairman, agreed. "Nearly one-tenth of our total membership has had experience in visitation."

Pastor James A. Youngquist of St. Stephen's Church, a three-year-old mission in suburban Urbandale, reported that 20 persons out of a confirmed membership of 60 called on 100 prospects. "Our people want and plan to carry on this evangelism program through the entire year," he wrote.

For some churches, evangelism was not a new experience. Redeemer Church has had an evangelism committee at work for the past nine years. Composed of 30 members, it meets once every month, keeps tab on membership lists and looks out for new prospects. Pastor of the congregation of 480 confirmed members is the Rev. Arthur M. Simonsen.

Most other churches will make evangelism a permanent feature of their congregational programs. The synod's evangelism committee is planning to hold regional schools in January at which visitors can be trained.

Synod committee representatives will visit each congregational committee during Lent to advise, encourage and assist them in their work.

ENGINEER—Mr. and Mrs. Keith Bullington were callers for St. Mark's Church (right). He is working for Northwestern Bell Telephone Co.

FARMER—Mr. and Mrs. Robert Bullis, owners of a 30-acre farm near Urbandale, were among visitation teams for St. Stephen's mission

OPTOMETRIST—Dr. and Mrs. Paul Thielking teamed up to take part in St. John's visitation program. He is a practicing optometrist

NEW JERSEY

Pastor Dies Suddenly, But Dedication Goes On

By RALPH I. SHOCKEY

CAMDEN — Sudden tragedy struck the Christus parish on the eve of the dedication of its new $60,000 educational unit. Their pastor, the Rev. Werner Eberbach, was stricken with a fatal heart attack on Nov. 2. (*For Pastor Eberbach's obituary, see p. 49.*) Plans had been made for the dedication ceremonies on the following day.

The members of the congregation, along with Synod President Edwin H. Knudten decided to hold the service as scheduled. Pastor Eberbach would not have wanted it postponed, they were sure. It was held as a memorial tribute to his seven years of service to the parish.

LUTHERAN WELFARE ASSOCIATION of New Jersey met in Emmanuel Church, New Brunswick, Nov. 3. Dr. Harold Haas, executive secretary of the ULCA Board of Social Missions, reminded the association that "love and mercy toward our fellowmen are at the heart of the Christian gospel."

Delegates heard reports from the divisions and adopted a budget of $134,863 for 1958.

THE REV. RUFUS CORNELSEN, former pastor of Emmanuel Church, New Brunswick, and presently associate director of the Department of Social Action of the ULCA, was elected to the board of directors of Union Theological Seminary, New York City. He is a graduate of the seminary and the only Lutheran on the board.

Cornerstone at Sommerville

LAYING OF THE CORNERSTONE for the new Good Shepherd Church in Sommerville took place Nov. 10, just five years after the establishment of the mission. Participating in the service were Dr. Paul A. Kirsch, secretary for special missions of the BAM; Dr. Knudten; the Rev. Frederick Fairclough, president of the Central Conference, and the Rev. Robert G. Peterson, pastor of the young congregation.

PURCHASE of a site for the new St. Stephen's Church, South Plainfield, is another step in the development of the congregation under the direction of the Rev. Robert H. Loucks. He has been serving as mission pastor since 1956.

Flags at Trinity Church, Camden
Three languages—one faith

Flags Dedicated at Spanish Service in English-German Camden Church

TRINITY CHURCH in Camden is 100 years old. Currently without a pastor, the congregation of some 250 baptized members has not only maintained German and English services, but has added Spanish services to its program to extend its ministry to the growing Puerto Rican population of the city.

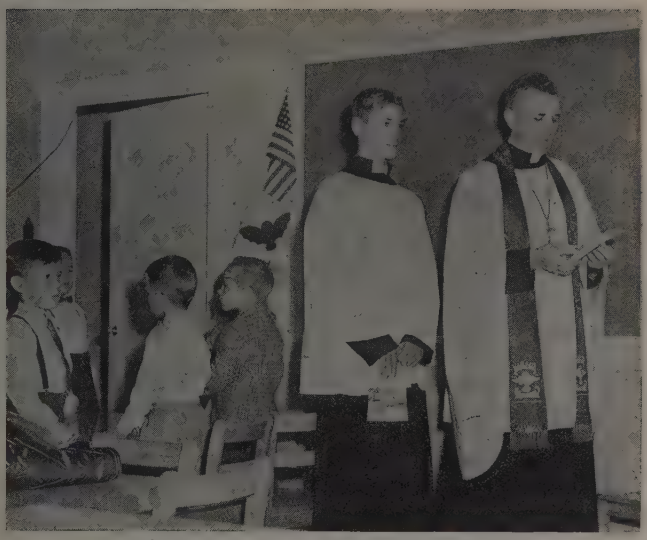
When Miss Freda Hoell donated a Christian and an American flag to the church as part of its anniversary observances, the flags were dedicated at a Spanish-language service by Student Pastor Gilberto Falcon. Church Council President Curtis Sanginette took part (see photo)

Dedication of the t. Paul's (Mount lolly) educational uilding marks the ompletion of the hree-phase de- elopment pro- ram started by he Rev. J. Donald chupp in 1951.

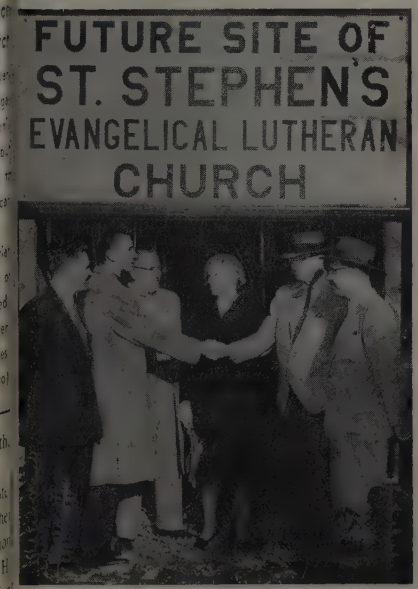
The unit has six ections divided nto 22 rooms.

A large audi- orium, kitchen, acristy and recep- on room are in- luded.

The Rev. Law- ence Reese of the JLC Board of arish Education poke at the dedi- ation on Oct. 27.



Education unit for St. Paul's, Mount Holly
Dedication in the classroom conducted by Pastor Schupp



Site for St. Stephen's, South Plainfield
Handshake—to the future

CORNERSTONE for the new Gloria Dei Church, New Milford, was laid Oct. 27. The Rev. Harry Young of Maywood; the Rev. Howard Lenhardt, secretary of Home Missions and Parish Education, and the Rev. C. Roger Burkins, pastor, took part in the service.

ST. JOHN'S CHURCH, Williamstown, dedicated a new parish house, Nov. 3. The service was conducted by the Rev. Robert Oswald, pastor.

ST. JOHN'S CHURCH, Jersey City, prepared for the every member visitation by holding four adult education programs to interpret the work of the ULCA and the need for double apportionment. The Rev. Arthur W. Hergenhan, pastor, and Dr. Harold Haas, former pastor of St. John's, conducted the sessions.

The Old Rings Out Again

THE church bell which hung in the tower of old Redeemer Church in Ramsey since 1867 and then came crashing down in a conflagration in 1947, has been housed in a new campanile next to the new church.

WEST VIRGINIA

Synod Reports Success Of Evangelism Mission

By HAROLD L. HANN

FAIRMONT—The evangelism mission had a 100 per cent score in the West Virginia Synod. Every congregation had participated as October closed.

Among the last areas covered was the mountaintop. In the Bittinger parish, without a pastor for more than a year, membership was increased one-tenth.

In the Mt. Olivet parish, where the road is so precipitous that even the school bus does not venture, visitors walked to interview prospective members, and one family returned the visit by walking four miles to the mission services.

In the Monongahela valley area one of the missioners kept his appointment with a congregation in spite of an ankle sprain and partial facial paralysis.

PROSPECTS are brightening for the church along the eastern bank of the Ohio River. The Rev. Milo W. Gerberding has accepted the call from the Board of American Missions to become mission developer at New Martinsville. He will be on the field in December.

At Ravenswood services are being held Sunday evening in the Community NYA Hall by the Rev. Robert H. Anschuetz who is spending several days each week developing the field.

UNDER the leadership of LLM staff member, Zeb Trexler, and the synodical stewardship and benevolence chairman, Daniel H. Bennett, four review of progress sector meetings were scheduled in the synod.

One pastor said, "I wish I could have had the sector program 18 years ago when I started my ministry."

Others were grateful to the Lutheran Laymen's Movement for making the sector program possible.

One-third of the synod congregations are engaged in the plan this year.

Dedication at Huntington, West Virginia
Helping to dedicate St. Paul's $90,000 parish education building was ULC Secretary F. Eppling Reinartz (right) shown with St. Paul's Pastor Howard W. Hinkeldey and President Stewart H. Smith of Marshall College, head of church's building committee

THE REV. HOWARD W. HINKELDEY closed his ministry at St. Paul's, Huntington, last month with special services commemorating the 50th anniversary of the organization of the congregation and the dedication of a new $90,000 educational building. Pastor Hinkeldey moved to Hanover, Pa., to become pastor of St. Paul's Church.

RE-ELECTED to conference offices at the fall meeting of the synod, held at St. Paul's Church, New Haven, were Pastor William A. Renn, Red House, Md., as president, and Pastor Maurice M. Smeal, Warwood, Wheeling, as secretary-treasurer.

SPECIAL SERVICES were held last month at Edgwood, Wheeling, commemorating the 40th ordination anniversary of Pastor Roy J. Meyer. Dr. W. Roy Hashinger preached.

AFTER SERVING for 34 years as one of the synod's most effective pastors and administrators, Dr. William Preston Cline, until recently pastor of St. Mark's Church, Clarksburg, has gone to Sebring, Florida, to take up part-time work for the Board of American Missions during the winter months.

The Toffers Are Champions

ALLENTOWN, PA.—If America needs more young people interested in a career in science, e Toffers, who came to the United States in 1952, are ready to lead the way. Kristina, Taimi and ans, now students at Muhlenberg, have all won first places in science contests.

Their formula for success work. They came from stonia via Austria under onsorship of the Lutheran orld Federation. Their ther is a textile engineer, w employed as a textile orker. Kristina, 19; Taimi, , and Hans, 21, won holarships to Muhlenberg ter placing first in science ntests. Their youngest sis-, Annika, 14, has already n two contests.

Kristina was 1957 grand ampion of the Lehigh Val-Science Fair in biology.

Experimenting trio in college lab
Kristina, 19; Taimi, 20, and Hans, 21

Crowning event at homecoming dance
imi and Muhlenberg's President Seegers

Her older sister Taimi is specializing in chemistry, but won the Lehigh Valley grand championship in physics in 1955 and '56, and first place in the physics division of the National Science Fair. She was Muhlenberg's first homecoming queen this year.

Hans, the oldest of the trio, is majoring in physics. He has won awards in regional and national science contests, just as his sisters have done, and hopes to become a research physicist.

All three went to school in Austria, switched to the English language and the American school system as students of Allentown High School. The Toffers became American citizens this year. They are members of St. Peter's Church, Ridge Ave.

60th Anniversary Programs Held by Two Congregations

By OLIN G. DASHER

SEATTLE—To celebrate its 60th year, Zion Church, Camas, Wash., broke ground Nov. 3 for an expanded sanctuary and educational unit. Assisting Pastor Russell Luke in the service were Dr. Walter I. Eck, synod secretary, and Pastor Milton Hunt, of Stevenson.

The completed sanctuary will seat 300, and an adjoining fireplace room will hold an additional 50. There will be a series of Sunday school classrooms, with increased facilities for scouting and recreation.

The building program will be completed in nine months at a cost of $250,000. Zion Church was organized May 9, 1897, and now has 600 adult members.

ZION CHURCH, The Dalles, Ore., marked its 60th anniversary on Oct. 20 with dedication of new pews.

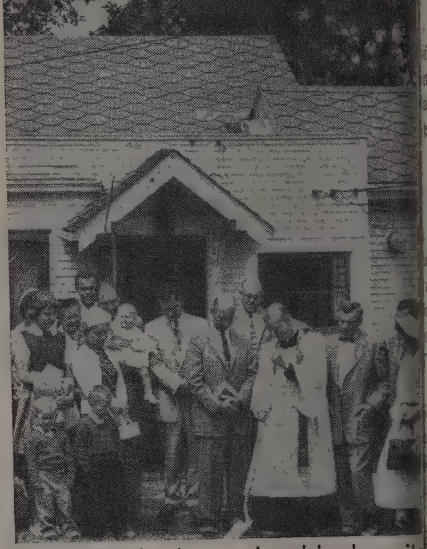
At a congregational dinner during anniversary week, guests of honor were the former pastor and his wife, Dr. and Mrs. Walter I. Eck. Dr. Eck served the congregation more than 25 years, and has been synod secretary for 42 years.

An illustrated history of the congregation was presented, and there was a display of historical church pictures. The Rev. David Getzdaner is pastor.

The Mission Must Go On

AN EVANGELISM MISSION can go on even if the guest missioner becomes ill. This was the case when Pastor Maynard Kragthorpe flew to Sitka, Alaska, for a mission Nov. 9-13. He took part in the opening prayer service Saturday night, and became ill early Sunday morning.

Pastor Richard Gaenslen and his corps of laymen carried on, since thorough preparations had been made. Pastor Kragthorpe recovered to take charge of the question-and-answer period Tuesday night and gave the final sermon.



St. Stephen's breaks ground on lake shore site
Cottage will become parish education unit

This Will Be a Church

SEATTLE—St. Stephen's mission, in Seattle's Shoreline district, was organized last May by Pastor Richard G. Christensen. Now the young congregation is building.

It has bought a small house and adjacent property on the shores of Echo Lake and is adding a wing which will serve as chapel. Much labor and material are being donated. The project was scheduled to be completed this month.

Later Pastor Kragthorpe, who is synodical stewardship secretary, visited Resurrection Church at Juneau, where he addressed a stewardship dinner and preached at Sunday services.

SOS Service for Leaguers

PACIFIC SYNOD Luther League is developing an "SOS" service to help local leagues organize their programs. Trained teams will be sent to assist with worship services, topic presentations and other events. An eight-hour training session for "youth visitors"

ill be held at the League officers' conference late this month. Visits will be made in anuary, March, May, September and November.

Parish House Dedicated

REDEEMER CHURCH, Portland, dedicated parish house on Oct. 13. It is a residence ext door to the church which was renoated to accommodate the beginner and rimary children of the church school. Improvements bring its value to over $8,000. he pastor is the Rev. Werner Jessen.

NEW EDITOR OF *The Western Lutheran* is amuel H. Hunziker, of Stockton, Calif., a ewspaper man. Publication was shifted to tockton this month. The paper serves all utheran churches of the West.

For the past 20 years the editor was Dr. lmer Johnson, of Gresham, Ore., an Auustana pastor. He edited the paper while erving pastorates at Olympia, Wash., and acramento, Calif., and was full-time editor nce 1952 with offices in Portland. He reently returned to the pastorate in Gresham.

Knubel-Miller Lectures Set

PACIFIC AND PACIFIC-SOUTHWEST SYNODS ill join forces to attend the Knubel-Miller ctures to be given by Dr. Donald Heiges Pacific Seminary in Berkeley, Jan. 21-23. Prof. Toivo Harjunpaa, of the Berkeley aculty, will lecture on the new *Service Book nd Hymnal.* Workshops will be conducted parish education and home missions. Invidual congregations are contributing to xpenses for their pastors, and the synods nd seminary are helping with the costs.

ST. ANDREW'S CHURCH, Portland, purhased a new site and dedicated it on Nov. 0. Its former property will be acquired r a new freeway.

PASTOR RICHARD I. CROSSLAND, of Saugerles, N. Y., arrived in Seattle Nov. 15 to evelop the Bow Lake-Rancho Vista area ear the Seattle-Tacoma airport. A parsonge has been purchased.

THE REV. THOMAS L. AUER, of Loogooe, Ill., began his duties as pastor of Trinity hurch, McMinnville, Ore., on Nov. 1.

PRESIDENT L. H. STEINHOFF returned from a trip to the east. He attended a ULCA Board of Pensions meeting in Philadelphia, conferred in New York with the staffs of the Board of American Missions, Stewardship Office and Board of Foreign Missions, and in Chicago with BAM Secretaries Donald Houser and Merle Franke. In Fremont, Neb., he attended a meeting of the board of Midland College.

CARIBBEAN

Church Forced to Disband By Declining Membership

By FRANCISCO MOLINA

PUERTO RICO—First Church of Puerta de Tierra, Puerto Rico, was dissolved by action of the congregation, Sept. 8. The 22 communing members were transferred to other Lutheran churches in the metropolitan area.

Founded in 1900 by Virgin Islands Lutherans who had migrated to Puerto Rico, First Church saw its good days, then suffered steady decline as its members migrated to New York City while the influx from the Virgin Islands underwent a parallel decrease.

The last service at Puerta de Tierra was held Sept. 22 by Pastor Arnold Wuertz who had served the remnants of the congregation for one year.

The church building continues in use. It houses St. Paul's Church, one of the strongest Spanish-language congregations of the synod.

Bingo Market Saturated

SAN JUAN—The local Elks lodge announced here last month that it stopped bingo games due to "strong competition" on the part of Roman Catholic religious organizations in the metropolitan area.

Lodge Secretary Rafael Bird said that since the government has been issuing bingo permits to local churches, the "bingo market is saturated."

Churches announce bingo games over loudspeakers mounted on automobiles.

Presidency Changes at ALC Seminary

A new president was installed Nov. 6 at Wartburg Seminary, institution of the American Lutheran Church in Dubuque, Iowa. Shown under famous Luther statue on campus are (left) Dr. Bernard J. Holm, former president of the school, and the new head, Dr. Alfred H. Ewald of St. Paul, Minnesota

MISSISSIPPI

Head of Jackson Brotherhood Known as Antarctic Explorer

By WADE H. KOONS

JACKSON—Brotherhood president at Trinity Church, Jackson, is a man for whom an Antarctic island was named. David E. Bunger, former Navy lieutenant commander, was a member of the Byrd Antarctic expedition in 1946-48.

On one of these polar expeditions, Commander Bunger discovered a spot now known on the map as "Bunger's Oasis."

Mr. Bunger has retained his interest in exploration, and currently is interested in the scientific activities connected with the International Geophysical Year (1957-58). He spoke at a recent Brotherhood meeting on "The Significance of Moon Satellites to Human Living."

Luther Film at Louisville

ST. JOHN'S CHURCH, Louisville (Miss.), sponsored a public showing of the *Martin Luther* film in the high school auditorium during the Reformation season. The event was well attended.

Trinity Church, Jackson, loaned the picture to the Louisville congregation, also to Millsaps College in Jackson for another showing.

UNITED LUTHERAN CHURCH WOMEN of Jackson has organized two new missionary circles under the leadership of Mrs. William L. Vineyard. Trinity congregation now has four circles meeting in the Jackson area.

BURNS PARISH is purchasing a new parsonage in Forest, Miss. The parish, consisting of Providence Church in Burns, Bethlehem Church in Forest, Luther Chapel in Pulaski and New Hope Church in Sallis, hopes to call a pastor soon.

David E. Bunger
Antarctic is his field

CENTRAL STATES

Synod to Hold Leadership Training Schools in 1958

By PAUL WIEGMAN

OMAHA, NEB.—Lay leadership schools will be held in each conference of the Central States Synod next year. Plans are being made by the synodical Social Missions committee, as directed by the 1957 convention at Hastings.

Each congregation is being asked to send up to ten persons to the conference school for training. The sessions will be led by the Rev. George Housewright, of the department of evangelism.

New Church Dedicated

DEDICATION SERVICE was held for the new Holy Trinity Church, Sidney, Neb. The $180,000 building seats 400 in the nave, 50 more in the balcony. It contains also Sunday school rooms, pastor's study, church office and a combination auditorium and dining room. The Rev. Henry Monnich is the pastor.

ST. PAUL'S CHURCH, Wichita, Kan., installed the Rev. Ivan G. Mattern as pastor on Nov. 3. Dr. Reno Frobenius, assistant to the synod president and secretary of home missions, was the installing officer.

FIRST CHURCH, Nebraska City, broke ground for a new church on Nov. 10. The pastor is the Rev. T. A. Youngerman.

Ground was broken for a $70,000 addition to Redeemer Church, Wayne, Neb. It will house the Sunday school, offices, and kitchen.

Prince of Peace Church, Bethel, Kan., held a service of consecration in its new parsonage, the first property to be acquired by the congregation. Dr. Calvin Naugle, of Children's Memorial Church, Kansas City, spoke.

OHIO

Urban Renewal Program To Oust Mission League

By E. RUDOLPH WALBORN

COLUMBUS — The Miami Valley Inner Mission League, in Dayton, must relocate. Its offices and gymnasium at 201 Commercial St., a store and warehouse at 1015 E. 5th St., and properties at 5th and McDonough Sts. will be razed in the East Dayton urban renewal program.

The league will be reimbursed for its condemned properties, and will be given help in relocation. A study will be made of its opportunities for future service.

Pastor J. Alfred Updegraf, of Our Saviour Church, is president of the league.

PRESIDENTS of the four Ohio conferences were elected at fall meetings, as follows:

Southern, Pastor Joseph M. O'Morrow, Holy Trinity Church, Columbus.

Western, Pastor Paul H. Buchholtz, Reformation Church, Toledo.

Eastern, Pastor Donald F. Alber, Zion Church, Youngstown.

Central, Pastor Olan A. Aughbaugh, Emmanuel Church, Coshocton.

FIFTY-SEVEN MEMBERS of St. John's Sunday school, Zanesville, were honored for perfect attendance records.

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GEORGIA-ALABAMA

Sector Project Reveals New Sources of Strength

By PAUL J. RENZ

ATLANTA—Few people understand the stewardship program of the church, but when they are given information of what the church is trying to do, they are ready to live up to their Christian commitment.

This was the consensus of congregational leaders in the Georgia-Alabama Synod participating in the sector project. The plan is being implemented by 70 per cent of the synod's congregations.

Reports from the churches said that the sector plan had revealed sources of strength not formerly tapped. Said one congregational chairman: "The survey committee had shown us that our giving potential is nearly twice what we are actually giving, and the proposal committee and church council are daring to recommend this potential as goal for the congregation, with 70 per cent to be underwritten in 1958."

Another report said that a congregation giving $4,000 to benevolence last year has been asked by the proposal committee to consider a "reasonable" average weekly benevolence offering of $1.17 per confirmed member, raising the total goal to $18,611.

Synod director for the project is Pastor Cecil W. Carpenter of Messiah Church, Decatur.

Late Synod President Honored

WORK and memory of Dr. Charles E. Fritz, president of the Georgia-Alabama Synod who died Nov. 6, are being perpetuated by memorials to the Linn Memorial Fund for home missions. Dr. C. A. Linn, first full-time president of the synod, died in 1950. Dr. Fritz's term would have expired in 1959.

A special synod convention was scheduled for Dec. 4 at Messiah Church, Decatur, to elect a successor for the unexpired term of Dr. Fritz.

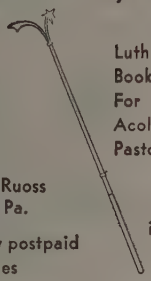
Mission Started in Montgomery

A MISSION is under development in south Montgomery, Ala. Developer is the Rev. Clarence K. Derrick, Jr. First service was held Sept. 29. Sunday school classes have been started.

Facilities in a community center were available for a limited time. The school board has been reluctant to grant use of the school auditorium.

ORGANIZED was Faith mission in southeast Savannah Nov. 24. Developer is the Rev. Paul R. Haffly. President R. H. Kepley

"The Acolyte"



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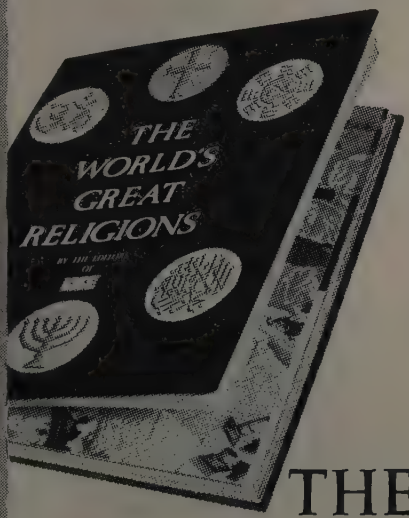

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GEORGIA-ALABAMA . . .

of the Ebenezer Conference represented the synod.

OFFICERS of the Lutheran Pastors' Association in Atlanta, which includes United Lutherans, American Lutherans and members of the Lutheran Church—Missouri Synod, are Dr. Paul J. Renz, president; Vance M. Daniel, Decatur; Marlin A. Mentz, and Jack Varner.

The association, representing pastors of 18 churches, retired ministers and active chaplains, plans to sponsor leadership classes, a school of religion, an appearance of the St. Olaf Choir in Atlanta (Feb. 3), and discussion groups.

Negroes Are Leaving Georgia

A recent study of census statistics in Georgia from 1950 to July, 1957, indicates that although the present population is estimated at 3,772,000, 325,000 higher than in 1950, people are continuing to leave the state in droves. The exodus of Negroes is larger than their natural increase. Ratio of those leaving the state is 72 per cent Negro and 24 per cent white.

The underlying significance of Georgia's population imbalance, Dr. John L. Fulmer, Georgia industrial development research professor, says, is "that the out-migration is skimming the cream off of what is perhaps the state's greatest industrial attraction, its labor force."

Heaviest migration rates are among younger age groups of better educated persons looking for greater opportunity and better-paying jobs.

Camp Site Offered to Synod

A FIFTY-ACRE centrally located site has been offered to the Georgia-Alabama Synod for development as a retreat or camp ground by Dr. W. A. Hartman, father of the Rev. William H. Hartman, Warner Robbins, Ga.

The Central Conference has asked the synod to investigate the proposition. Support of Lutheridge would be encouraged and continued regardless of any decision on the new offer.

CHURCH OF THE MESSIAH, Decatur, celebrated its 25th anniversary Sept. 6 by burning the mortgage on the church property. The sector program has hastened plans for the parish building. The congregation has outgrown its present facilities.

NORTH CAROLINA

State Brotherhood Elects J. J. Lentz to Presidency

By FRANK K. EFIRD

SALISBURY—J. J. Lentz, school superintendent of Sanford, was elected president of the North Carolina Brotherhood at its convention in First Church, Greensboro.

A total of $24,000 in contributions for the Brotherhood loan and gift fund was reported. The goal is $60,000.

J. H. Oetgen, of Atlanta, spoke at the evening rally. His topic was "A Living Brotherhood in a Living Church."

Lenoir Rhyne Dorm Started

LENOIR RHYNE COLLEGE Board of Trustees let a contract on Nov. 21 for a new men's dormitory, to accommodate 176 students. Total cost of the extension project will exceed $600,000.

JUDY FORD, president of the Luther League of America, was voted the "best all-round girl" at the college by the student body.

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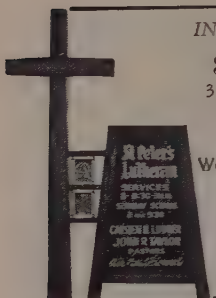

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MISSIONARIES

Departures

GREINER, DOROTHEA. To Liberia. Lutheran Mission, Monrovia, Liberia, West Africa. Oct. 11.

HANSEN, PAUL. To British Guiana. 29 North Street, Georgetown, Demerara, British Guiana.

—CHANGES OF PASTORATE—

New York and New England

REISCH, ROBERT. From St. Paul's Church, Richmondville, N. Y., and St. John's Church, Sharon, N. Y. To St. Peter's Church, Port Jervis, N. Y.

SCHROEDER, ARTHUR M. From St. John's Church, Potter, N. Y. Retirement.

WISE, W. GILBERT. From Hope Church, Pueblo, Colo. To Buffalo, N. Y., Social Welfare Mission.

North Carolina

FRY, HOMER E. From Luther Church, Richfield. To Christ Church, Stanley.

Maryland

HACKMANN, AUGUSTUS. From St. Matthew's Church, Charleston, S. C. To Second Church, Baltimore.

South Carolina

SMELTZ, WILLIAM R. From Jerome-Boswell parish, Pa. To Ebenezer Church, Columbia.

Northwest

BARTHEL, WAYNE B. From Scherer Memorial Church, Chapman, Kan. To Ascension Church, St. Paul, Minn.

Ohio

HESS, A. VERNON. Regional evangelism director. To Grace Church, Dover.

KINGSTON, G. ALBERT. From First Church, Lancaster. To graduate study.

Pacific Southwest

GOEDE, HENRY. From Grace Church, Omaha, Neb. To St. John's Church, Gardena, Calif.

HANSEN, ELVIN S. From St. Paul's Church, Hardy, Neb. To Our Saviour Church, Orange, Calif.

Western Canada

GLOECKLER, NICKOLAI. From Grace Church, Ponoka, Alta. To Emerson parish, Man.

KEITEL, KURT J. From Prince of Peace Church, Edmonton, Alta. To Trinity Church, Winnipeg, Man.

WEIDENHAMMER, G. C. From Christ Church, Tisdale, Sask. To Westlock parish, Alta.

DECEASED

MRS. ESTELLA A. BENZE, nee Hess, widow of the Rev. Leopold Otto Benze, died Nov. 8 at Cleveland, Ohio. She was 81 years old.

Mrs. Benze was a native of Quakertown, Pa.

Pastor Benze served congregations in Zelienople, McKeesport, and Erie, Pa., and Ashtabula, Ohio. He died in 1949.

Mrs. Benze is survived by four daughters, Mrs. Leona Kistler, Plainfield, N. J.; Mrs. Alice Hess and Estelle Benze, Cleveland; and Mrs. Elizabeth Knuebel, Ashtabula; two sons, James G., Ashtabula, and John W., Warren, Pa.; a sister, Miss Elsie Hess, Bethlehem, Pa.; and a brother, Samuel K. Hess, Grosse Pt., Mich.

Funeral services were conducted at Calvary Church, East Cleveland, Nov. 11 by the Rev. Robert H. Secrist.

Burial was at Erie, Pa.

THE REV. WERNER EBERBACH, 54, pastor of Christus Church, Camden, N. J., died Nov. 2.

A native of Germany, Pastor Eberbach came to the United States in 1925 and was a graduate of Wagner College and Philadelphia Seminary.

Before assuming the Camden pastorate he served congregations in Lakewood, N. J., and Harrisburg, New Kensington, and Tarentum, Pa.

He was a former statistician of the German Conference of the Pennsylvania Ministerium and secretary of the German Conference of the Pittsburgh Synod.

Pastor Eberbach is survived by his wife, the former Anna Gehrung; two sons, Eduard and Richard; and two daughters, Renate and Anita.

Funeral services were conducted at Christus Church, Camden, Nov. 6 by New Jersey Synod President Edwin H. Knudten.

Interment was at Arlington Cemetery, Camden.

DR. FRANKLIN E. STROBEL, 83, pastor emeritus of Hope Church, Toledo, Ohio, died Oct. 28 at Fort Wayne, Ind.

Dr. Strobel was a native of Greensburg, Pa. He was a graduate of Thiel College and Chicago Seminary, and was ordained by the Pittsburgh Synod in 1905. The doctor of divinity degree was awarded to him by Wittenberg College in 1928.

Dr. Strobel served pastorates in Erie, Ridgeway, and Verona, Pa., and Augsburg Church, Toledo. He served as field missionary for the Board of Home Missions of the Ohio Synod organizing Messiah, Christ, and Hope churches, Toledo. Dr. Strobel was secretary of the Ohio Synod from 1926 to 1930 and administrator of Robinwood Hospital (now St. Luke's), Toledo.

Surviving are three daughters, Mrs. Sybila Barnes, Paulding, Ohio; Mrs. Ruth Bender, Tokyo, Japan, and Mrs. Grace Swingle, Stovertown, Ohio; two brothers, Charles, St. Petersburg, Fla., and John, Greensburg, Pa.; and four sisters.

Funeral services were conducted at St. Paul's Church, Paulding, Oct. 31, by Dr. Fred C. Wiegman, Ohio Synod president, and the Rev. George M. Stadler. Interment was at Youngstown, Pa.

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in conclusion

IT'S TIME to open our pocketbooks and checkbooks for the final 1957 contributions to our churches. December is the biggest month in the year in church offerings. Partly it's because we have the Christmas spirit, and partly because we are figuring our income tax deductions.

United Lutherans have been learning to give more generously to their churches. In seven years offerings have doubled. Our families gave an average of $4 a week in 1956, and that totaled $90 million. This giving wasn't evenly divided, because churches which engaged in special building-fund projects received much more than others. About one-third of church contributions these days is for such projects.

WE HAVE to consider two things as we plan our year-end contributions: 1) What the church needs, and 2) what we can afford to give.

There are few congregations that couldn't make good use of more money. Increase of salary of the pastor is urgently necessary in many churches. Pastors and schoolteachers are side-by-side in being poorly paid in these days of high prices. And they are among the most valuable servants of our society.

The amounts our congregations send to their synods (which is about 80 cents a week out of that $4 each family gives its church) is far short of the sum needed for the church's immense program of education and missions.

We know the dramatic story of Lutheran World Action, and something about our church's efforts to establish 100 new congregations here at home each year. But there are numerous other fronts on which the church is hard at work, and the work is always expensive.

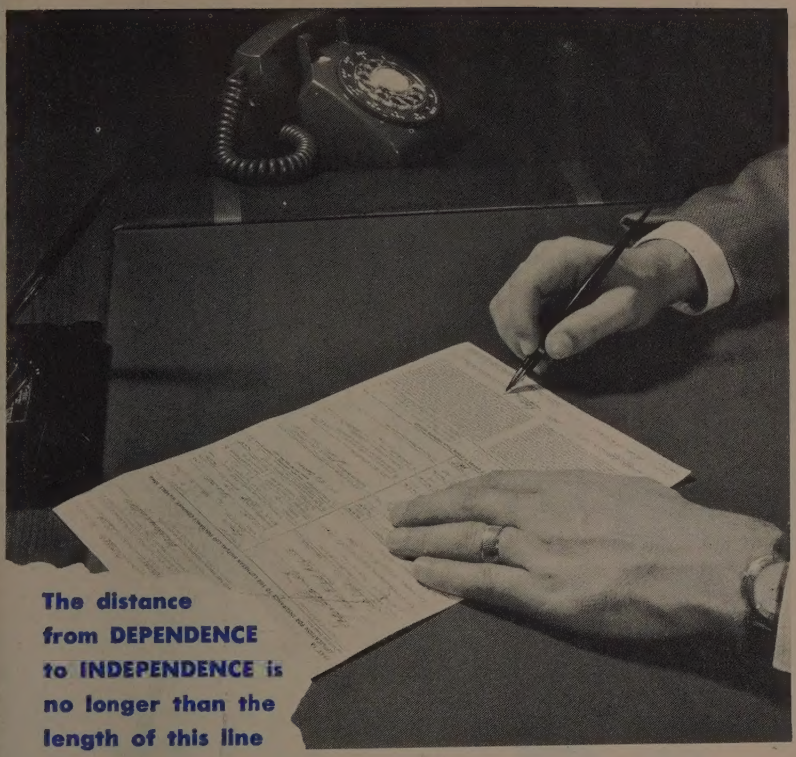
Of the 80 cents a week for "benevolence," only 32 cents arrives at ULC headquarters to finance the annual budget. Last year if 35 cents instead of 32 had arrived, the budget would have been met in full. Two or three extra dollars next Sunday in the "benevolence" side of your envelope may be just enough to bring the ULC income up to the full amount this year. To make sure, you might make it $5 or $10.

THAT BRINGS UP the second point, "what we can afford to give." Is $4 a week a sufficient share of a family's income to give the church these days? After we have paid our basic expenses—food, clothing, housing—we have more left over for extras than any people in the world have ever had.

It doesn't seem that way, of course, when we have to make the monthly payment on the new deep-freeze or dishwasher. But the latest estimate of "disposable personal income" in the U.S. comes to $300 million for this year. That averages over $6,000 a family. Our grandfathers couldn't have imagined such prosperity.

Giving $200 out of $6,000 is far from reckless self-sacrifice. Fully half of our families could double their church contribution without being pinched seriously. This is why the "sector projects" have been helpful in many congregations. When people have seriously restudied their giving in terms of their ability to give, they have made some brave decisions.

Most of us give according to habit. A little more than last year, but not much more. Now is the time to reconsider, before the final entry is made in the treasurer's books for 1957. —ELSON RUFF



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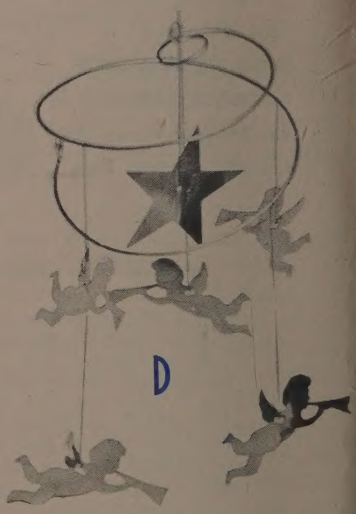
D

Mobile. From Denmark; brass, 10 inches long. A gay Christmas decoration. (NE60). $1.00



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